

UNIVERSITY OF TORONTO



3 1761 01370780 7



John N. Robertson

219 Bloor St. W.

BOOK EXCHANGE
University of
Toronto
C. A.

Nov 23rd 1894

Toro.

Star

PORTA
LINGUARUM ORIENTALIUM

INCHOAVIT

J. H. PETERMANN

CONTINUAVIT

HERM. L. STRACK.

ELEMENTA LINGUARUM

HEBRAICAE, PHOENICIAE, BIBLICO-ARAMAICAE, TARGUMICAE
SAMARITANAE, SYRIACAE, ARABICAE, AETHIOPICAE,
ASSYRIACAE, AEGYPTIACAE, COPTICAE, ARMENIACAE,
PERSICAE, TURCICAE, ALIARUM

STUDIIS ACADEMICIS ACCOMMODAVERUNT

J. H. PETERMANN, H. L. STRACK, E. NESTLE, A. SOCIN
F. PRAETORIUS, AD. MERX, AUG. MUELLER, FRIEDR.
DELITZSCH, C. SALEMANN, W. SHUKOWSKI,
TH. NOELDEKE, G. JACOB, ALII.

PARS I.

HEBREW GRAMMAR

BY

H. L. STRACK.

SECOND ENLARGED EDITION.

BERLIN,

H. REUTHER'S VERLAGSBUCHHANDLUNG.

LONDON

WILLIAMS & NORGATE

14, HENRIETTA STREET,
COVENT GARDEN.

NEW YORK

B. WESTERMANN & Co

888, BROADWAY.

1889.

HEBREW GRAMMAR

WITH

READING BOOK, EXERCISES,

LITERATURE AND VOCABULARIES

BY

HERMANN L. STRACK. *abreicht* 1848 1922

TRANSLATED FROM THE GERMAN

BY

ARCHD. R. S. KENNEDY, B. D.,
PROF. OF ORIENTAL LANGUAGES, UNIV. OF ABERDEEN.

SECOND ENLARGED EDITION.

BERLIN,

H. REUTHER'S VERLAGSBUCHHANDLUNG.

LONDON,

WILLIAMS & NORGATE
6, HENRIETTA STREET,
COVENT GARDEN.

NEW YORK,

B. WESTERMANN & Co.
838, BROADWAY.

1889.

PJ
4567
5813
1889

652922
7. 3. 57

All rights reserved.



From the Preface to the first (German) Edition.

The superabundance of Hebrew grammars which perhaps already exists is not increased by the present work; it takes the place of the grammar of J. H. Petermann (1845 and—simply with new title—1864) which is now no longer in the market. It has been occasioned by a want which has been strongly felt by me for a considerable time. For the initiatory studies of the yearly increasing number of such as begin Hebrew at the university, the otherwise serviceable grammars at present in use are too extensive, besides being either too elementary or too difficult for beginners. Now since the whole of the accidence must, for obvious reasons, be gone over in at most one term, I found myself compelled to occupy the greater part of the time with dictating. Since, however, a new alphabet had to be learned at the same time, this method was attended with serious inconveniences, and the necessity of a printed compendium became every day more apparent. May the book which is now offered to the public as the result of many years' experience as a teacher prove useful to others besides my own students!

As already remarked, I have written in the first place for students wishing to prepare themselves in the shortest possible time for attendance on the easier exegetical lectures

in the university and for the use of more extensive works on the Hebrew language. I feel justified, however, in hoping that my work [particularly since it has been materially enlarged in the second edition] will be found suitable for use in schools, since it discusses only the most important points, these, however, fully and clearly. Irregular forms not mentioned here may be explained by the teacher or looked up in the "Analytical Appendix" of the lexicons. That in a few places* more is offered than is found even in most of the larger grammars will not disturb the beginner, and will be welcomed by not a few other readers.

The present work differs more or less from the Hebrew grammars known to me in the following points:

The vocabulary, with the exception of the exercises in reading, is taken as far as possible from Genesis and Psalms.

All the Hebrew forms in the grammar and in the exercises really occur in the Bible; none have been constructed by the author.** Such hypothetical forms as are adduced simply to explain the genesis of existing forms, and formations that are warned against will in all cases be found transcribed in italics: only too easily does the learner retain precisely that form which he must not use when it is presented to him in Hebrew characters along with other forms.***

* §§7; 25*f.g.h*; 28*o*; 31*c*; 60*k*; 64; 65*i*; 67; 70; 72; [84*d*; 88; 90].

** The unavoidable exceptions are: the forms of קטל, certain forms of קום in § 71, the paradigms p. 40*f.*, p. 2**ff.* [and a few others which are pointed out as they occur].

*** לְחַלִּי, בְּאִשֶּׁר, בְּהִוְדָה, אֶל קָטַל, אֶחָיו, בְּקָדָה, פָּרָו, הַהִשְׁמַר and similar monstrosities will be looked for in vain. How the genesis of בְּהִוְדָה, בְּאִשֶּׁר, לְחַלִּי is to be made clear to beginners with Hebrew types is shown in §11*g*.

The object of the arrangement adopted in the paradigms of the weak verbs, which differs from that usually followed, is to render a mechanical learning by rote impossible. It should also be borne in mind that all "complete paradigms" contain forms that can be justified by no certain analogy. [Should the teacher desire to complete any paradigm he may profitably allow this to be done by the students themselves.]

It is a matter of experience that for years the study of Hebrew is no pleasure to many from the fact that they have not, at the very outset, overcome the difficulties inherent in the reading of unfamiliar characters. To remove these difficulties is the aim of the carefully arranged exercises in reading.

In the exercises for translation so much matter has been condensed into a few pages that whoever has thoroughly mastered the whole is sufficiently prepared to read the easier sections of the Old Testament, and is no longer in need of a reading-book. [Cf. also p. VIII.]

I acknowledge with pleasure the assistance I have derived in my studies from the books cited on p. 11* ff. The following pages however are, directly or indirectly, almost exclusively the product of my own experience as an instructor.

Should they contribute in some degree to a better preparation for the study of the word of God, as contained in the Old Testament scriptures, I shall consider myself richly rewarded for the pains bestowed upon them.

Berlin W., May 6, 1883.

H. L. Strack.

Preface to the second (German) Edition.

The exceedingly kind reception which my book has met with on the part of both teachers and students*, has served as an incentive to bring it, so far as the shortness of the time permitted, nearer what it aims to be, viz: a short yet scientific grammar of the Hebrew language for beginners.

Apart from quite a number of minor additions and the short §§ 40 and 77, there has been added: first, almost the whole of the syntactical matter, that is not only §§ 81—91 but the bulk of the syntactical remarks in §§ 17—19. 21. 39. 41 f. 46 f. 63 f. The introduction of a part of the syntax into the chapter on the forms seemed to me to be justified by a regard for the practical work of instruction (§ 39 numerals!), and with reference to the space saved. Secondly, § 12 which treats of the syllable and in which the remarks on opened and loosely shut syllables should be carefully noted. Thirdly, the exercises for translation have been enlarged by the addition of a number of sentences, which I have preferred to take from Proverbs in order to give the student at least some acquaintance with the gnomic wisdom of the Old Testament. The wish to have connected pieces for reading and translation I have sought to comply with by adding for six extracts (I Sam. 9. 25; I Kings 3; Psalms 121. 127. 130) such explanatory notes as will enable the student to read

* An authorised translation appeared nine months ago in Danish under the title: *Hebraisk Grammatik. I. Hebraisk Formlære af H. L. Strack, oversat af H. Kissmeyer; II. Hebraisk Syntax af Fr. Buhl. Kjøbenhavn 1885. Gyldendal.*

them with the help of the appended vocabulary. In this connection it may be observed that the student who has mastered this little grammar, will be able, even without a dictionary, to read a considerable part of Genesis with but little assistance from the instructor.

I have to thank Professor S. R. Driver of Oxford (whose excellent work on the use of the tenses has been of special service to me for §§ 88 and 91) for detailed information on the recent literature in English.

For pages 2*—19* I have preferred Latin to English in order that the type may serve both for the German and for the English edition.

Berlin, August 15, 1885.

H. L. Strack.

PREFACE TO THE SECOND ENGLISH EDITION.

In compliance with requests made to me from various quarters I have prepared as a complement to my Hebrew Grammar Exercises for translation into the Hebrew language. In order to inspire the student with a greater interest in his work I have taken special pains to furnish him at as early a stage as possible with sentences for translation, in addition to the bare grammatical forms. These "Exercises", like the Grammar, are so arranged that the student may begin with the Noun or with the Verb, or may take them together, if he so choose. If he elects to follow the first of the three alternatives just given, he will take the exercises

in order, passing over, meanwhile, those sentences in which verbal forms occur,—indicated by their position at the end and by two parallel bars. In the second case, the student, after finishing No. 4, may turn at once to the verbal forms in Nos. 24—30. In the third case he will have to master—before No. 5, the Perf. Qal (also the forms in No. 24), before No. 9, the whole of the Qal (cf. Nos. 25. 26), before No. 10, Niph'al, Pi'el, Pu'al (cf. Nos. 27. 28), before No. 21, Hiph'il, Hoph'al, Hithpa'el (cf. Nos. 29. 30).

By far the greater number of the sentences are taken either *verbatim*, or with such modifications as the plan of the work required, from the Old Testament. Those who have had experience in such matters know that the making of such a selection is more difficult than to make up sentences for one's self—a task in which only too many have come to grief.

To render these exercises available also for those who use the well known grammars of Gesenius-Kautzsch (English edition by Dr. E. C. Mitchell 1880) and of Prof. A. B. Davidson I have added the corresponding sections of these grammars at the beginning of each exercise.

Since it is desirable that beginners should be furnished with a larger number of connected passages for translation than is, as yet, to be found in the chrestomathy at the end of the Grammar, I have added in the shape of an appendix such explanatory notes as seem to me necessary for the study of Gen. 1—3 and Psalms 1—3. With the help of these the student will be independent of larger works, as it will be sufficient for him to consult the vocabulary appended to the Grammar. Should a new edition of the latter be called for,

the notes here given will be joined to those I have already given pp. 47*—50*.

May these pages likewise contribute to a better preparation for the study of the word of God, as contained in the Old Testament scriptures.

Gross-Lichterfelde near Berlin,
Pentecost, 1889.

H. L. Strack.

NB. *â, ê, ô* denote vowels long by nature or by contraction; *ā, ē, ō* tone-long vowels; *î* and *û* stand for every long *i* and *u*.

The position of the tone is indicated by —, *e.g.* *הַיְיָ*; pausal forms by —̂.

Where no book is named, the quotation is from Genesis.

Forms occurring only once are accompanied by †; numbers in parentheses indicate how often a form occurs, *e.g.* § 17*e*: *הַיְיָ* (8).

“(2!)” and “(3!)” signify that a word may be explained in two or three ways.

† *הַיְיָ* (§9*b*). || G=Genesis. || *ψ*=Psalm. || *הַיְיָ* *aliquis*.
Page 13* line 15 read “566” in place of “500”.

The Concordance of Schusslowicz gives the passages in full and is therefore more useful than Brecher's work.

Contents.

Grammar.

I. Orthography and Phonology (§§ 1—14).

	Page
§ 1. Alphabet	1
§ 2. Pronunciation of the Consonants	3
§ 3. Classification of the Consonants	4
§ 4. Vowels	4
§ 5. Š ^w â and Châṭēph	6
§ 6. Dāghēš, Mappiq, Raphè	8
§ 7. The Accents	9
§ 8. Mèthegh, Maqqēph, P ^s îq	13
§ 9. Q ^r ê and K ^h thîbh	15
§ 10. Peculiarities of certain Consonants	16
§ 11. Changes of Vowels	19
§ 12. Of the Syllable	23
§ 13. Of the Tone	26
§ 14. Of the Pause	27

II. Morphology¹ (§§ 15—80).

A. *The Pronoun* (§§ 15—17).

§ 15. Personal Pronoun	29
§ 16. The remaining Pronouns	30
§ 17. The Article*	31

B. *The Noun* (§§ 18—39).

§ 18. Gender*	34
§ 19. Number*	35
§ 20. Case	35

¹ Sections in which syntactical matter is given are indicated by an asterisk (*).

	Page
§ 21. The Construct State*	37
§ 22. The Noun with unchangeable Vowels (Paradigms)	39
§ 23. Masculines with changeable Vowel in the Penult	41
§ 24. Masculines with changeable Vowel in last Syllable	42
§ 25. Masculines with two changeable Vowels	43
§ 26. Masculines of one Syllable with the final Consonant doubled	45
§ 27. Masculine Segholate Forms	46
§ 28. A. Masculine Segholate Forms from strong Stems	47
§ 29. B. Masculine Segholate Forms from ו"ע and ע"ו	50
§ 30. C. Masculine Segholate Forms from ה"ל	51
§ 31. Masculines from ה"ל with two Vowels	51
§ 32. Feminines with unchangeable Vowels	53
§ 33. Feminines with one changeable Vowel	53
§ 34. Feminines with two changeable Vowels	53
§ 35. Feminines of Segholate Forms from strong Stems	54
§ 36. Feminine Segholate Forms	55
§ 37. Feminines in <i>ûth</i> and <i>îth</i>	57
§ 38. Nouns of peculiar Formation	57
§ 39. Numerals*	59

C. *Particles* (§§ 40—46).

§ 40. Particles with Suffixes	63
§ 41. Negative Particles*	63
§ 42. Interrogative Particles*	64
§ 43. Independent Prepositions	65
§ 44. וְ	67
§ 45. The Prefixes עַ, עֵ, עֶ	67
§ 46. Wāw copulativum*	69

D. *The Verb* (§§ 47—80).

§ 47. Tenses and Moods, how expressed*	71
§ 48. Origin of the Hebrew Verb	73
§ 49. The Voices of the Verb (Conjugations, Genera verbi)	74
§ 50. Laws of Vocalisation and Tone	77
§ 51. Endings of the Perfect	77

	Page
§ 52. Endings of the Imperative	78
§ 53. Inflexion of the Imperfect	78
§ 54. Perfect Qal	79
§ 55. Infinitive Qal	80
§ 56. Imperative Qal	81
§ 57. Imperfect Qal	81
§ 58. Participle Qal	82
§ 59. Niph ^{al} (Niqṭal)	83
§ 60. Pi ^{el} and Pu ^{al} (Qitṭēl and Qutṭal)	84
§ 61. Hiph ^{il} and Hoph ^{al} (Hiqṭil and Hoqṭal)	85
§ 62. Hithpa ^{el} (Hithqaṭṭēl)	86
§ 63. Infinitive Absolute*	87
§ 64. Wāw Consecutive*	89
§ 65. Guttural Verbs	93
§ 66. Verbs נ'ע	97
§ 67. Verbs ע'נ	98
§ 68. Verbs ע'ר (ר'ע I. Class)	100
§ 69. Verbs ר'ע (ר'ע II. Class)	102
§ 70. Verbs ע'ר (ר'ע III. Class)	102
§ 71. Verbs ע'ו	103
§ 72. Verbs ר'ע	108
§ 73. Verbs ע'ע	110
§ 74. Verbs ע'ה	113
§ 75. Verbs ע'ה	117
§ 76. Doubly and trebly weak Verbs	119
§ 77. Defective Verbs	121
§ 78. The Verb with Suffixes. I. Infinitive and Participle	122
§ 79. The Verb with Suffixes. II. Perf., Imperf., Imptv.	123
§ 80. Nûn demonstrativum	126

III. Remarks on Syntax (§§ 81—91).

A. *Syntax of the individual Parts of Speech* (§§ 81—84).

§ 81. Pronoun	128
§ 82. Superlative and Comparative	128
§ 83. Verbs with the Accusative	129
§ 84. Union of two Verbs to express a single Idea	132

B. *The Sentence in General* (§§ 85. 86).

	Page
§ 85. Distinction between Nominal and Verbal Sentences	134
§ 86. Subject and Predicate	135

C. *Particular Kinds of Sentences* (§§ 87—91).

§ 87. Relative Sentences	137
§ 88. Conditional Sentences	141
§ 89. Optative Sentences	144
§ 90. Oaths	146
§ 91. Transition of the participial and infinitive Constructions into the <i>Oratio finita</i>	149

Paradigms.

Strong (regular) Verb	2*
Weak (irregular) Verb	4*

Literature.

I. Introductory.—II. Dictionaries.—III. Concordances.—IV. Grammars.—V. On special Points.—VI. For Beginners, Books of Exercises.—VII. Vocabularies	11*
--	-----

Chrestomathia.

I. Exercises in Reading	21*
II. Exercises for Translation from Hebrew (Words and Sentences)	25*
III. Explanatory Notes to the Connected Extracts: I Sam. 9. 25; I Kings 3; Psalm 121. 127. 130	47*
IV. Hebrew-English Vocabulary	51*
V. Exercises for Translation from English (Words and Sentences)	68*
VI. English-Hebrew Vocabulary	100*
VII. Appendix: Explanatory Notes to the Connected Extracts: Gen. 1—3; Psalm 1—3	112*

Corrigenda and Addenda.

- Page 11, l. 8 from bottom, "first, when it is the".
 16, l. 2 read: "except" for "only".
 18, l. 7 read: "*huacrádh*".
 22, l. 15 read: "appear" for "arise".
 33, l. 8 read: "with proper names, when . . . e.g. *הַיְהוּדִים, הַיִּשְׂרָאֵלִים, הַלְלֵנוּךְ* . . ."
 76, l. 18 read: "with one another".
 92, l. 5 read: "towards itself".
 l. 8 read: "the penultimate syllable".
 107, l. 9 read: "It is likely".
 113, l. 4 read: "several times".
 129, l. 16 add: "Cognate accusative".
 147, l. 16, 17 read: "where follows".

Only in a part of the copies:

- P. 7, l. 11 read: *קָבַר*; l. 15 *בְּרָכִי*; P. 11, 8: — [Sillûq]; P. 17, 5: *בְּרַחֲמֶיךָ*; P. 32, 14: — [Páthach]; P. 43, 13: *שָׁמַךְ*; P. 48, 5: *קָבַר*; P. 48, 4 from bottom: *עָנִי*; P. 67, 17 *רָמַט*; P. 78, 13: *אֲתָנָה*; P. 81, 5 from bottom: *רָדַפְתָּו*; P. 84, 2 from bottom: *כִּבְּסָם*; P. 88, 11: *לָהֶם*; P. 94, 9: *לְשִׁחָה*; l. 2 from bottom: *שָׁמַח, שָׁמְחָה*; P. 133, 20: *זָמַן*; P. 141, 10: *שָׁמַח*.

I. ORTHOGRAPHY AND PHONOLOGY.

(§§ 1—14).

§ 1. Alphabet. Hebrew is written from right § 1.
to left. The alphabet consists entirely of consonants. ^{a.}
Their form, names, transcription, pronunciation and
numerical value are shown in the table on the follow-
ing page.

Since the fundamental idea of any stem in Hebrew, ^{b.}
as in the Semitic languages generally, is almost always
conveyed by the consonants, *e. g.* the three consonants
qtl always express the idea of “killing” (whereas *e. g.*
mtr in English may signify *metre, mitre, motor, mature,*
matter), an alphabet that indicated the consonants
only sufficed for the Hebrews. — In doubtful cases
suitable consonants were employed as *matres lectionis*,
i. e. to indicate the vowels, viz: ם for *i* and *e*, ן for *o*
and *u*, rarely א for long *a* (§ 30 *c* note). Concerning
ת at the end of a word see § 2 *b*.

Five characters have a different form at the end ^{c.}
of a word (cf. Germ. *ſ* and *ß*): ך, ם, ן, ף, ץ. Vox
memorialis קִמְנַפֶּשׁ *kimmappēš*.

Numerical value.	Form	Name	Transcription and pronunciation.
1	א	' <i>Alěph</i>	' (<i>spiritus lenis</i>)
2	ב	<i>Běth</i>	<i>b</i> (<i>bh</i>)
3	ג	<i>Giměł</i>	<i>g</i> (<i>gh</i>)
4	ד	<i>Dālěth</i>	<i>d</i> (<i>dh</i>)
5	ה	<i>Hē</i>	<i>h</i> (§ 2 <i>b</i>)
6	ו	<i>Wāw</i>	<i>w</i>
7	ז	<i>Zājīn</i>	<i>z</i> (as in <i>zeal</i>).
8	ח	<i>Chěth</i>	<i>ch</i> (hard, as in <i>Scotch loch</i>).
9	ט	<i>Těth</i>	<i>t</i> (hard, against the back part of the palate).
10	י	<i>Jōdh</i>	<i>j</i> (German <i>j</i> = Engl. <i>y</i>).
20	כ, final ך	<i>Kaph</i>	<i>k</i> (<i>kh</i>)
30	ל	<i>Lāmědh</i>	<i>l</i>
40	מ, final ם	<i>Mēm</i>	<i>m</i>
50	נ, final ן	<i>Nûn</i>	<i>n</i>
60	ס	<i>Sāměkh</i>	<i>s</i> (hard)
70	ע	' <i>Ajīn</i>	' (<i>s</i> . § 2 <i>d</i>)
80	פ, final ף	<i>Pē</i>	<i>p</i> (<i>ph</i>)
90	צ, final ץ	<i>Šādē</i>	<i>š</i> } hard, against the back
100	ק	<i>Qōph</i>	<i>q, k</i> } part of the palate.
200	ר	<i>Rěš</i>	<i>r</i>
300	{ שׁ שׂ	<i>Šīn</i>	<i>ś</i> (hard <i>s</i>)
		<i>Šīn</i>	<i>š</i> (<i>sh</i>)
400	ת	<i>Tāw</i>	<i>t</i> (<i>th</i>)

§ 2. Pronunciation of the Consonants. § 2.

When a vowel, a *Chāṭēph* (§5*d*), a *Švâ mobile* (§5*c*)^{a.} or a loosely closed syllable (§12*q*) immediately precedes, the consonants have a softer pronunciation than when this is not the case. Six consonants have the harder pronunciation regularly indicated by a point (*Dāghēš lene*, §6*a*) inserted in the letter: ב *b*, ג *g*, ד *d*, כ *k*, פ *p*, ת *t*; but ב *bh* (almost *v*), ג *gh*, ד *dh*, כ *kh* (soft *ch*, as in *idj*), פ *ph*, ת *th*, וּ.

ה (otherwise ה, *v.* §6*c*) at the end of a word is usually *b.* only an (inaudible) sign, that the preceding consonant is followed by a vowel, *e. g.* that רבה is not to be pronounced *rābh*—but *r^šbhê*, *robhê*, *rabbâ* &c. according to the context.

NOTE. This mater lectionis is especially employed when ה (§18*cγ*) or ו (§31*b. 74c*) has been dropped in pronunciation and thereafter in writing.

י, when no vowel immediately follows, remains *c.* silent: 1) after *i* and *e*, 2) in the middle of a word after —, *e. g.* יָדִיָּהּ *jādhèkhā*, 3) at the end of a word in the ending יָ *āv* (also written יַ), *e. g.* נָשָׂאָו *nāšāw*; but גֹּיָ *gōj*, יָדִיָּהּ *jādhāj* &c.

ג, a peculiar guttural, differently pronounced in *d.* different words, cf. Arabic ع and غ. The hardest pronunciation may be approximately reproduced by *rg*.

§ 3. § 3. Classification of the Consonants:

- | | |
|--------------------------|----------------------------------|
| 1. Gutturals: | ח, ה, ע, א. Vox mem. אֶהְיֶה |
| 2. Palatals: | ק, כ, ג, י. V. m. גִּיבֵק |
| 3. Linguals: | ט, ת, ד and נ, ל. V. m. דִּטְלָת |
| 4. Dentals or Sibilants: | צ, ש, ס, ז. V. m. זִסְצִשׁ |
| 5. Labials: | פ, ב, מ, ר. V. m. בּוּמָה |

In regard to hardness of pronunciation (§ 62*bβ*) the following are identical: ק, ט and צ; כ, ת, פ and ש, ס; ג, ד, ב and ז.—ך and י are semi-vocalic consonants. ל, מ, נ and ר are liquids.—ך has several peculiarities of the gutturals, *v.* §10*b*.

§ 4. § 4. Vowels. After Hebrew had ceased to be
^{a.} a living speech, a system of vocalisation was invented and elaborated, probably between the sixth and the eighth century A.D., in order to preserve the proper pronunciation of the sacred writings. The current enumeration of five long and five short vowels (as follows) was introduced by Joseph Qimchi (12th Cent.).

1. *Qāmēš* —, *ā*, *â*. יָד *jādĥ*, שָׁב *šābh*.

2. *Šērê* —, *ē*, *ê*. שֵׁם *šēm*, נֵר *nēr* (from *nāwir*).

יֵי, *ê*. חֵיק *chêq*, עֵינֵי *ênê*.

3. *Chîrêq magnum* רִ or —, *î*. רִיב *rîbh*, דָּוִד *dāwîd* and דָּוִד *Dāwîdh*.

4. *Chôlēm* ו and —, *ô*, *ô*. מוֹת *môth*, חֵק *chôq*. Often — for *ô*, *e. g.* קָל alongside of קוֹל, more rarely ו for *ô*.

5. *Šûrêq* ו, *û*. אַרְוֵר *ârûr*, הַיָּוֵ *hājû*.

6. *Páthäch* —, ä. רַק *räq*.
 7. *Sěghôl* —, ě. אֶגְדָּל 'ėghdál, אֶל 'el.
 8. *Chîrěq parvum* —, ĩ. אִם 'im, עִם 'im.
 9. *Qāměš-chātûph* —, ö. רֹחַבּוֹ *röchbô*, כֹּל *köl*.
 10. *Qibbûš* —, ů. חִלְדָּה *Chüldā*, שְׁלַחַן *šülchān*.

— is also used to indicate the open *e*-sound *é* or *b*. *ä* arising by vocalic modification (*Umlautung*) out of *a*, *e. g.* זֶרַע *zérá* (from *zar*^c, §28*d*), רְאִינָה *r'énā* (§74*gγ*).

Whether — is *Qāměš* or *Qāměš-chātûph* can frequently be determined only by a knowledge of the derivation of the form in question. For most cases the following will suffice: — is long *a* both in an accented and in an (originally) open syllable. — is *ö* 1. in an unaccented closed syllable, *e. g.* חֹכְמָה *chokhmā*; 2. before a guttural with — *e. g.* יְעֹמֵד for *jó'mádh* (§5*e*), הַחַיִּיתִי, פְּעָלִי, לְחַלִּי (§11*g1*) or with another *Qāměš-chātûph*, *e. g.* פּוֹלְחָה *pó'olkhā* (§5*f*); 3. in קְדָשִׁים *qöd'hāšim* and שְׂרָשָׁיו *šörāšáv*, pl. of קֹדֶשׁ and שְׂרָשׁ (§28*p*).

NOTE. An exception to No. 2 is the case where — is the vowel of the article, as in הַבְּנִינָה, הַבְּנִינָה, *bā'nijā*, from הַבְּנִינָה + בּ.

— also indicates a short helping vowel, *Páthach d. furtivum*, which is inserted before a hard final guttural (ה, ח, ע) when preceded by a heterogeneous long vowel (*i. e.* all long vowels except *a*). רֹחַ רֹחַ *rú^ach*, זֶרַע זֶרַע *zôrē^a*, שִׁיחַ שִׁיחַ *ší^ach*, גַּבְחַה גַּבְחַה *gābhô^ah*. See further §65*d*.

e. — appears frequently for ה, e. g. שָׁב as well as שׁוּב, קָמוּ and קוּמוּ; very rarely ה for —, e. g. יְיָדֵךְ *julládh*.

f. The employment in unpointed texts of the vowel letters (א,) ו and י as *matres lectionis* is called: *scriptio plena*, their non-employment: *scriptio defectiva*. וְקָמוּ, סָכוּת and הָיִיד are written *plene*, וְקָמוּ, סָכָת and הָיִיד *defective*.

g. When — and ש come together, the dot indicating *Chōlēm* is, in printed texts, either placed over the left or right limb of the ש, (e. g. שִׁמֵּר *šômēr* for שִׁמֵּר, תַּפְּשׁ *tāphōš* for תַּפְּשׁ) or, where it would coincide with the diacritical point of the ש, dropped altogether (e. g. שִׁרֵּק *šôrēq* for שִׁרֵּק, מִשֵּׁל *môšēl* for מִשֵּׁל).

§ 5. § 5. Š^ěwā and Chāṭēph. I. Š^ěwā *quiescens* (Š. q. ^{a.} *simplex*) —, sign of the entire absence of a vowel, stands:

in the middle of a word under every audible consonant that closes a syllable, e. g. הַרְכּוּ, מַבְדִּיל (but מִצְאָה §10cβ);

NOTE. For Š^ěwā in a loosely shut syllable see §12q.

b. at the end of a word, 1) when the word ends in ך or in two consonants: לָךְ, בָּרוּךְ; אֲמַרְתָּ, נִרְדָּ, אַתְּ *att*; but with א final (§10ca): חֶטָּא *chēt'*, וַיְיָרָא *wajjār'*; 2) in old, especially Spanish, MSS. and in some printed texts, not uniformly however, in the 2. *sg. f. perf.* of verbs ל'א and ל'ה, e. g. Baer prints וְקָרְאַהּ 16, 11 and thou *f. callest*, גָּלְיָהּ Isai. 57, 8, thou *f. hast uncovered*.

c. II. Š^ěwā *mobile* (Š. m. *simplex*), vocal Š., —, the

shortest vowel, only, as it were, a slight vocalic glide, must be employed when the first consonant (except אהחע) of a syllable (of a word) has no longer a vowel of its own: פְּנִי *pĕnê*, עֲמֻדָּה *'ā-mĕdhā*, יַחַפְּרוּ *jach-pĕrû*, מֵאַלְמִים *mĕallĕmim*.

III. *Chātēph*. In order to indicate distinctly the *d.* vocalic nature of Š^šwâ mobile, it has uniformly added to it under gutturals, rarely with other consonants, the sign of one of the three short vowels —, ֿ, ֿ (Š^šwâ compositum or *Chātēph*). Especially common is *Chātēph-Páthäch*, —, cf. קָבַר and עָבַר, צָדָקָה and צַחֲקָה; under other consonants particularly when a consonant is repeated in the middle of a word and the first is entitled to Š. *mobile*: אָרְרָה, צֹרְרִי, הֶלְלוּ (for הֶלְלוּ, §6*f*); sometimes, too, under ר before the tone: בְּרָכִי and after Wāw copulativum: וְזָהב 2, 12.—Much less common are *Chātēph-Sĕghôl* (esp. under א): אָמַר, אֲלֵהִים, and *Chātēph-Qāmĕš*: אָנִי, צָרִי.

Chātēph serves besides in the middle of many *e.* words to facilitate the pronunciation of gutturals that would otherwise be quite vowelless: יַחֲזֹקֶךָ, (17) יַחֲזֹק. See further §10*a4*.

Before Š^šwâ we find instead of *Chātēph* the cor- *f.* responding vowel; (it is, however, only a helping vowel and does not form a syllable, cf. §12*p*) *e. g.* יַעֲמֹד, pl. יַעֲמְדוּ *ja'amdhû*; יַחֲזֹק, pl. יַחֲזְקוּ; פַּעֲלָה, פַּעֲלֵי.

- § 6. § 6. Dāghēš, Mappîq, Raphè. *Dāghēš lene*,
 a. a point placed in the bosom of a letter, is used with the six letters ב ג ד כ פ ה (בְּגִדְכֶפֶת) when these are not immediately preceded by a vowel, a Š^{wâ} mobile, a Chāṭēph or a loosely closed syllable (§12*q*), *e. g.* כְּתָבְתִי, וְכָתַב, כְּבֹדָה; hence after a conjunctive accent (§7*i*): פָּנֵי תְהוֹם; after a disjunctive accent, on the other hand: אָתָּו כִּי 2, 3, אֲשֶׁה כִּי 2, 23.
- b. NOTE. Many MSS place *D. l.*, according to §2*a*, in all other consonants as well. It is however indefensible on the part of Baer to place *D. l.*, apart from ב ג ד כ פ ה, only 1. after gutturals with Š^{wâ} quiescens, *e. g.* ψ 10, 1 תִּקְרִים for תִּקְרִים; 2. when a word begins with the same consonant with which the immediately preceding word ends, *e. g.* Gen. 14, 23 אֲבִימֶלֶךְ, ψ 9, 2 בְּכִלְיָי. And even in these cases Baer is not consistent. Cf. H. L. Strack, Theolog. Literaturzeitung 1879, No. 8, Col. 174.
- c. The point usually called *Mappîq*, which indicates that ה at the end of a word is to be sounded as a consonant, is also a Dāghēš lene. הָמָה pronounce *dāmā*; הָמָה *dāmâh*.—*Mappîq* is found four times in א, first 43, 26 וַיְבִיאֵר.
- d. *Dāghēš forte*, in form the same as *D. l.*, is the sign of the doubling of a consonant: יַמִּיִם *jammîm*. In ב ג ה ד כ פ it serves also as a *D. l.*: יַפְרֵד *jippārēdh* (out of *j[^h]inpārēdh*), יַתֵּן *jittēn* (out of *jintēn*).
- e. *D. f.* is α) either Dāghēš essential or *D. f. necessarium*, when it is conditioned by the grammatical derivation of the form, *i. e.* particularly when it

occurs in the second of two consonants originally found in the form: יָמִים for *jammîm*, הִלֵּל for *hillêl*, הִשְׁבַּחְתִּי for *hišbath-tî*, נָתַתִּי for *nathan-tî*; β) or so-called *D. f. euphonicum*, e. g. when a single consonant has been doubled from considerations of euphony or when it is intended to indicate the vocalic nature of a Š^šwâ (Š^š. *mobile*). EXX. §25*c.i.*—On the different varieties of *D. f. euph.* cf. S. Baer (to be read with criticism), *Liber Proverbiorum* 1880, p. X—XIV. XV; König, I, 53—60.

NOTE. *D. f. nec.* is not written: 1. in a vowelless final consonant, e. g. יָ (stem גָּ). Concerning the lengthening which in such a case generally enters by way of compensation, see §11*e.* (Exceptions: אֵת *'att*, נָתַתִּי *nāthatt*);—2. in gutturals; then often compensation lengthening §10*a1.*—3. frequently in a number of consonants with Š^šwâ mob. esp. ו, ר, ל, ב, נ, ק and (particularly before gutturals) the sibilants. Examples: הָרְבוּסִים, pl. of שִׁיר; § 17; וְרָבִל, always with ו as prefix of the Impf. after Wāw cons. §64*f*; הִלְלוּ (§5*d*) for הִלְלוּ; קָרְעוּ; הִנְיִי; בְּקָשׁוֹ, רָקוּחַ; (§60*b*), מְשִׁמֵּי for מְשִׁמֵּי; רָשָׁע, רָשָׁע, רָשָׁע; מִשְׁשָׁמָנִי from מִשָּׂא, מִשָּׂא; מִקְצֵה for *miqq^šē* 25, 23, מִן קֶצֶה for *miqq^šē* 27, 28, 39, מִן קֶצֶה for *miqq^šē* 8, 3, 47, 2.

Raphè (רָפָה, *i. e.* soft), a horizontal stroke over the letter, indicates its softer pronunciation. In printed editions of the scriptures *Raphè* is almost exclusively confined—not always consistently however—to cases where it is meant to indicate that the absence of a Dāghĕš or a Mappîq is intentional; in many MSS. also over בַּגְדֵיכֶם, in all cases where these letters have no Dāghĕš.

§ 7. The Accents. In addition to the vowel signs, each word (except when joined to the follg. by

Maqqēph §8*b*) is furnished with one or two small signs which from their significance (now in more than one respect lost to us) for the chanting of the sacred text have been named Accents. We have here to treat of them *A.* as signs of the tone, *B.* as signs of interpunctuation.

b. *A.* As signs of the tone (§*b.c*). Most of the accents stand beside the syllable that has the main tone or stress, *e. g.* בְּרָא אֱלֹהִים and קָרָא לְיָהוָה. Two are found at the beginning of the word without regard to the position of the tone (*accentus praepositivi*): *Jēthîbh* קָצַם 2, 23 and *Tēlišā gēdôlā* הָאָרֶץ 1, 30; four at the end (*accentus postpositivi*): *Sēgholtā* הֲרַקִּיעַ 1, 7, *Paštā* לְאוֹר 1, 5, *Zarqā* וַיֵּאמֶר 2, 23 and *Tēlišā qēṭannā* וַיִּצְרֶה 2, 7.

c. In words that do not have the tone on the last syllable, a second *Paštā* is placed over the tone syllable: תֹּהוֹ 1, 2 *thôhû*, but 1, 5 לְאוֹר.

NOTE. Baer, without sufficient authority, also repeats *Sēgholtā*, *Zarqā* and the two *Tēlišā*'s, wherever these accents are otherwise not entitled to stand on the tone syllable: וַיִּמְעַתֵּךְ and וַיִּשְׁתַּחֲוֶה 3, 11, הָאָרֶץ 1, 30, וַיִּבְנֶה 2, 22, instead of: שָׁמַעְתָּ, אֶשְׁתָּךְ, הָאָרֶץ and וַיִּבְנֶה.

d. *B.* As signs of interpunctuation (§*d—o*). A distinction is made between disjunctive (*distinctivi*, masters) and conjunctive accents (*conjunctivi*, servants). The latter, indicating the close connexion of their word with the following one, have all equal value for the understanding of the sentence; it is only for the

public cantillation of the sacred text that they have different values, one conjunctive demanding one height or modulation of the tone, another another. — If, on the other hand, a disjunctive is immediately repeated, the first has the greater disjunctive value (G. 21, 6. 22, 8); in the same way the first of two conjunctives standing together has the greater connecting power.

1. Greatest Disjunctives. *Sillûq* (—) under the *e*. tone syllable of the last word in every verse, always followed by *Sôph pāsûq* (!) the sign of the end of the verse.

— *'Athnâch*, divides the verse into two halves: אֶלֶּהִים 1, 1. In short verses this is often done by certain other accents: 1, 13. 19. 23.

— *Sĕgholtā*, postpos., in longer verses the main divider before *'Athnâch*. Always after *Zarqā* הַרְקִיֵּץ 1, 7. Also 1, 28. 2, 23 and often.

2. Great Disjunctives. — *Zāqēph qātōn*. We find *f*. instead — *Zāqēph gādhôl*: first, when the first accent in the verse (3, 10 אָמַר 1) or half-verse (2, 20 וְלֹאֲדָם), but וְהֵאָדָם 4, 1; secondly, immediately after another *Zāqēph* (2, 9 וְיִצְחָק וְיַעֲקֹב, cf. 1, 14 and oft.), but וְיִנְיָהֶם וְיִצְחָק 3, 7.

— *Rĕbhîa'* often forms subdivisions in the *Zāqēph*-sections. אֶלֶּהִים 1, 9. 14.

3. Small Disjunctives. — *Paštā*, postpos. לְאֹרֶיךָ 1, 5; repeated *g*. when the word is not accented on the last syllable, הַהִי 1, 2.

For Pašṭā — *Jēthābh*, prepos., when no conjunctive precedes and the tone rests on the first consonant: פָּשְׁטָא 2, 23, פָּשְׁטָא 3, 1.

— *Tiphchā*, the disjunctive next before 'Athnāch and Sillûq: פְּרָאשְׁיָהּ, בְּרָאשְׁמַיִם 1, 1.

— *Tēbhār* אֲלֵהֶרִים 1, 4.

— *Zarqā*, postpos., always before *Sēgholtā*. אֲלֵהֶרִים 1, 7.

h. 4. Smallest Disjunctives. — *Gères* or 'Azlā הַפְּרִים 1, 21. Instead double-*Gères*, when the last syllable is accented and the conjunctive *Qadmā* does not precede: פְּרִי 1, 21.

— *Lēgharmēh*, always before *Rēbhîā*. לְגַרְמַיִם 1, 29.

— *Pāzēr* הַרְמֵשֶׁת. Instead 16 times — *Qarnē phārā*, always after the conjunctive *Galgal*: יְרֵהוּשֶׁת בְּרִינִי Jos. 19, 51.

— *Tēhšā gēdhôlā*, great-T., prepos. הַשְּׁשָׁא 1, 12.

i. 5. Conjunctive Accents. — *Mērēkhā*. מֵרֵס 1, 1. Instead 14 times double-*Mērēkhā*: מֵרֵס מֵרֵס 27, 25.

— *Mūnāch*. מְרָא 1, 1.

— *Dargā*, esp. before *Tēbhîr*. דַּרְגָּא 1, 4.

— *Qadmā*, esp. before *Gères*. קַדְמָא 1, 9.

— *Mahpākh*. מַחְפָּיִן 1, 7.

— *Tēhšā qēṭannā*, small-T., postpos. תְּהִשָּׁן (paroxyt.) 2, 22.

k. 6. Rare accents are: — *Šalšēleth* (with following *Pēsîq*) e. g. שְׁלֹשֶׁת 39, 8, one of the greatest disjunctives, only 7 times in the "twenty one books." Further the conjunctives — *Galgal* (16 times before *Qarnē phārā*) and — *Mēajlā* (16 times before 'Athnāch or Sillûq, generally to indicate the secondary tone, מְאֵלָא 8, 18).

l. 7. Three of the "twenty four books" (*i. e.* of the O. T.), viz: Psalms, Job and Proverbs, have a different system of accentuation (generally called "the metrical accents"). In this there are 11 disjunctives (*Šinnôr* postpos., *Dēchî* prepos.), 8 conjunctives and one "underservant."

m. The disjunctives are besides *Sillûq*:

- 'Òlè w^ějôrēdh, halves larger verses. רִשְׁתֵּי עֵימָם ψ 1, 1.
- 'Ahnāch, halves smaller verses (ψ 1, 4) and in longer verses the part following 'Òlè w^ějôrēdh (ψ 1, 1).
- Great-R^ěbhî^a. רִשְׁתֵּי עֵימָם ψ 1, 1.
- Šinnôr, postpos. וְהַתְּחִלָּה ψ 1, 1. n.
- Small-R^ěbhî^a, immediately before 'Òlè w^ějôrēdh. וְהַתְּחִלָּה ψ 1, 2.
- R^ěbhî^a mughrāš (i. e. R. with Gèresš, v. šh) before Sillûq. וְהַתְּחִלָּה ψ 1, 5.
- Great-Šalsšèleth. וְהַתְּחִלָּה ψ 7, 6.
- D^ěchî, prepos. וְהַתְּחִלָּה ψ 1, 1.
- Pāzēr. וְהַתְּחִלָּה ψ 4, 2.
- L^ěgharmêh. Either M^ěhuppākḥ (Mahpākḥ) L^ěgharmêh וְהַתְּחִלָּה ψ 4, 2 or 'Azlā L^ěgharmêh וְהַתְּחִלָּה ψ 5, 9.
- The conjunctives are: Mēr^ěkhā; Mūnāch; 'Illūj וְהַתְּחִלָּה ψ 1, 3; o. Galgal; Tarchā וְהַתְּחִלָּה ψ 1, 6 (under the accented syllable, hence easily to be distinguished from D^ěchî); Mahpākḥ; 'Azlā; Šalsšèleth וְהַתְּחִלָּה ψ 3, 3 (only 8 times).—In addition an "underservant", Šinnōrīth, in an open syllable before Mēr^ěkhā and Mahpākḥ וְהַתְּחִלָּה ψ 1, 2, וְהַתְּחִלָּה ψ 3, 8.

§ 8. Mèthegh, Maqqēph, P^ěsîq. *Mèthegh* § 8. (bridle), a small perpendicular line beneath the letters ^{a.} (thus same form as Sillûq), generally to the left of the accompanying vowel, indicates the secondary tone, esp. 1. in the second syllable before the tone when that syllable is open: הָאָרְם 2, 15, עֵינֵיכֶם 3, 5. If the syllable in question is closed, then *M.* stands in the third or even in the fourth syllable before the tone: וְהַתְּחִלָּה 4, 4, הָאָרְבַּעִים 18, 29.—2. With long vowels, when followed by Š^ěwâ mob. and by the tone: הַתְּחִלָּה,

הַקָּמָה, הַקָּמָה, הַקָּמָה. Distinguish accordingly between הַקָּמָה and הַקָּמָה.—3. Before Chāṭēph in open or opened syllables: וַעֲלָה, וַעֲלָה, וַעֲלָה; מֵעַמָּד, מֵעַמָּד, מֵעַמָּד; 4, 10; וַיָּהָב, 2, 12.—For ה copulativum (§46) 1) and 2) do not hold good, hence וַיִּלְאָדָם, וַיִּבְנוּתָם; וַיִּרְבּוּ, 1, 22.

b. *Maqqēph*, a small horizontal stroke on a level with the top of the consonants, unites two to four words, connected in sense, more closely than is done by the servile accents, by making them one word as regards pronunciation and tone. Especially common with *M.* are: אֶל- to, אֶת- with or sign of the determinate Accus., כֹּל- totality, עַל- on, פֶּן- lest (cf. the Greek proclitics); מִן- from has always *M.*—אֶת-כֹּל-פָּנֵי 2, 6; כִּי-יֵרִים 3, 10 (*Méthegh* acc. to §8a1); וְאֶת-כֹּל-אֲשֶׁר-לוֹ 12, 20.

c. *Pēsîq* or *Pāsēq* (stopper), a perpendicular line between two words, prevents two logically connected words from being pronounced too quickly in succession as if they formed but a single word. *P.* is chiefly found 1. when the first word ends with the same consonant with which the following begins: הַחֲמִשָּׁה וְהַשִּׁשִּׁתָּה 1, 21; 2. when a word is repeated: יָוֵם יָוֵם 39, 10; 3. with the names of the Deity, to secure a consciously reverent pronunciation: אֶת-אֱלֹהֵינוּ 1, 27 (to prevent the *M.* being carried over to the following *eth*, which would result in the word מֵת *dead* being heard), אֱלֹהֵינוּ רָשָׁע, אֱלֹהֵינוּ 139, 19. After *P.* בַּגְּדֵי כֶּפֶת take Dāghēš even when

preceded by a conjunctive accent, *e. g.* עָשׂוּ בְּלָה 18, 21 (Mûnāch).

§ 9. Qĕrê and Kĕthîbh. In not a few passages § 9. of the holy scriptures a reading different from that ^{a.} furnished by the consonantal text was (for various reasons) traditional. Attention is called to these differences in printed editions and in most MSS. by the consonants of the new reading, the Qĕrê (קָרִי; usually, but falsely, Qĕrî), being placed in the margin while the vowels belonging thereto are added to the original reading in the text, the Kĕthîbh (כְּתִיב), which remains unchanged, only the so-called *circellus massorethicus* being added as a mark of reference. 8, 17 we find in the text הַיָּצֵא, on the margin קָרִי הַיָּצֵא, *i. e.* instead of the traditional consonants הַיָּצֵא (which would have been pronounced הַיָּצֵא) we have here to read הַיָּצֵא.

In the case of a few words of frequent occurrence, *b.* the marginal note and the mark of reference have been dispensed with (so-called *Qĕrê perpetuum*): הוּא (she), only in Pent., Qĕrê היא, Kĕthîbh הוא.—וְרוּשָׁלַם, *nom. prop.*, Q. וְרוּשָׁלַם, K. וְרוּשָׁלַם.—וְרִשְׁמֵר, *n. pr.*, Q. וְרִשְׁמֵר, K. doubtless וְרִשְׁמֵר.—נַעֲרָה (maiden), only in Pent., Q. נַעֲרָה, K. נַעֲרָה.—The numerical forms שְׁתַּיִם, שְׁתַּיִם (§39e3) are without doubt to be pronounced שְׁתַּיִ, שְׁתַּיִ; K. then שְׁתַּיִם, שְׁתַּיִם.—The divine name יהוה, the proper pronunciation of which seems to be *Jahwé*, owing to its

utterance being considered unlawful, has the vowels of אֲדָרָי, only Š^wâ for Châṭēph, hence יִהְיֶה; in the same way with מֶן (§44) מִיְהִיָּה (מִאֲדָרָי); but after the prefixes בּ, פּ, לּ, בִּיהִיָּה, בִּיהִיָּה, לִיהִיָּה, נִיהִיָּה (בִּאֲדָרָי &c., v. §10c4), read either *badhônáj* &c. or *b^ējahwé* &c. Should אֲדָרָי stand immediately beside יִהְיֶה, the latter receives the vowels of אֲלֵהִים, e. g. יִהְיֶה אֲדָרָי ψ 109, 21.

§ 10. § 10. Peculiarities of certain Consonants.

- ^a. I. The gutturals ע ה ה א.—1. Not Dāghěš forte, but either virtual doubling (Dāghěš f. implicitum), *i. e.* simply the omission of the D., or (§11e) lengthening by way of compensation (the former in decreasing, the latter in increasing frequency with ה, ה, ע, א). Article (§17): הַיּוֹם, הַחֹשֶׁן, הָעִיר, הָאֹר. Verb: שִׁבַּר, שִׁחַח, מִיָּהַר, מִיָּהַר, but מָאֵן, מָאֵן, מְהַרְתָּם, מְהַרְתָּם, but מֵאֲנָתָם, מֵאֲנָתָם, מְטַהְרָה, מְטַהְרָה, but קְטַלְתָּ, קְטַלְתָּ. || 2. Preference for the vowel *a* (§4d. 28d. 60d. 65); sometimes also *ě* for original *i*, e. g. הַפְּצוּ §28l. || 3. No Š^wâ mobile but Châṭēph,—mostly Châṭēph-Páthach, with א' of the Qal before the tone syllable generally Châṭēph-S^ghól: קְבַרְתָּם, קְבַרְתָּם, אָמַרְתָּם, אָמַרְתָּם; but קָבַר, קָבַר, אָמַר. || 4. The pronunciation of the gutturals in a closed pretonic or antepretonic syllable is often lightened by insertion of the corresponding Châṭēph (opening of the syllable, §12o). Noun: מְלָכּוֹ, מְלָכּוֹ; נְעָרוֹ, נְעָרוֹ; קְדָשׁוֹ, קְדָשׁוֹ. Verb (§65

f—m. p): אָקטל, אָעבר; נִקְטִיל, נִעְמִיד, נִקְטֵל; נִעְמַד, נִקְטֵל; וּנְקַטֵּל, וּנְעַמֵּד.

II. ר.—1. Not Dāghēš forte, but always lengthening by way of compensation. Article: הַרְקִיעַ, הַיּוֹם. Verb: מְבַרְךָ, מְקַטֵּל; בְּרַךְ, קָטַל; בִּרְכָהּ, קִטְלָהּ.—2. Preference for *a*, esp. as preceding vowel, cf. §60*d*.—3. Chātēph-Páthach for Š^ēwâ mobile, esp. in some verbs *med*. ר (§65*rβ*).

III. א.—1. At the end of a syllable (and word) *a* completely loses its value as a consonant; hence *a*) without Š^ēwâ: נִפְּחָה, וּנְרָא; נִרְדָּה, נִתְטָא, and *β*) the immediately preceding vowel is lengthened, because now standing in an open syllable: נִמְצָא, נִקְטֵל; מְצָא, קָטַל; נִמְצָא, נִקְטֵל; מְצָאָה, קִטְלָהּ (§75*a*). || 2. A preceding Š^ēwâ mobile is often absorbed by the long vowel of א: 200 מְאֲתִים for *m^ēāthájim*, רֵאשִׁים (heads) for *r^ēāšîm*.—Note also: 3. *Inf*. אָמַר (say) with לְ becomes לְאָמַר (to say, *dicendo*).—4. אֲלֵהִים with the prefixes בְּ, כִּ, לְ, וְ becomes בְּאֵלֵהִים &c. אֲדָנִי retains after these prefixes the short vowel בְּאֲדָנִי &c. (Hence בִּיהוָה &c. §9*b*).

NOTE. In verbs *prim. gutt.* א at the end of a syllable has consonantal value, can, therefore, have Š^ēwâ quiescens, *v.* §65*h.i*.

IV. ה.—ה is elided in certain cases after Š^ēwâ *d* mobile. The vowel of ה is then transferred to the preceding consonant: Article §17*e*, verb §§59*d*. 61*e*. 62*a*.

e. V. ו.—1. The soft semi-vocalic consonant ו is merged in the homogeneous vowels ו or ו: α) in the middle of a syllable, especially before a homogeneous vowel, whether preceded by a vowel or a Šwâ mobile: קום (arise *imp.*) for *q̄wum*, קום (to arise) for *qāwôm*; β) at the end of a syllable: הַקְטַל, הַיְרָד for *howrâdh*, and, under the influence of a preceding *a* (contraction): יַרְיֵדוּ, יַרְיֵדוּ for *jawrîdhû* (§68); γ) at the end of a word after another consonant: תוהו for *tohw*; δ) ו copulative *v.* § 46. || 2. Original ו at the beginning of a word has in most cases passed into י: יָלַד (*peperit*) for *wālâdh*; cf. §68a. || 3. Transition of ו to י in the verbs ע"י (ע"י) *v.* §72a. || 4. Complete expulsion of ו in the verbs ע"י, *v.* §71f.ga.l.

f. VI. י.—1. י is merged in a homogeneous long vowel: α) at the end of a syllable (and of a word) after *î* in *î*: יֵטַב for *jijtâbh*, בִּיהַיְדָה for *bijhûdhâ*; after *a* often contraction to *ê*: יַיְטִיב, יַיְטִיב for *jajtîbh* §69b, סוֹסֵי *st. c. pl.* §21e; but with suff. still sometimes *susaj* §22f; β) at the end of a word after another consonant, which has then to give up its vowel, in *î*: פָּרִי (fruit) for *parj* (§30), עֲנִי (misery) for *ʿonj*; יְהִי and יְהִי *v.* §76b.c. || 2. Compare besides §§31.74.

g. VII. נ.—נ is assimilated to the following consonant, except when that consonant is a guttural or ו

(§11.b1): α) in the verbs יָפַל , יָקַטַל for *jinpōl*, הִקְטִיל , הִפְטִיל , *v.* §67*a*.— β) also the final נ in the verb נָתַן (give), *e. g.* נָתַתָּה , נָתַתָּם ; נָתַתָּה , נָתַתָּם ; נָתַתָּה , נָתַתָּם .— γ) often, in prose almost without exception, in מֶן , *e. g.* מִקְדָּם for $\text{קָדָם} + \text{מֶן}$.— δ) In those nouns of the forms *qatl*, *qitl*, *quṭl*, whose second radical is נ , see §26*a.b*.

§ 11. Changes of Vowels. I. Vowels are un- § 11.
changeable 1. when they are long either by nature ^{a.}
or (as \hat{o} in כֹּזֵב star, for *kawkābh* from *kabhkābh*) by
contraction, as יִי , יִי , in most cases יִי , and also יִי ;
2. in a doubly closed syllable (§12*e*), *e. g.* יִי in מִקְדָּשׁ
sanctuary, $\text{מִקְדָּשֵׁי אֱלֹהִים}$ the sanctuaries of God, and in
 כֶּפֶר circuit, הַיְיָרֵדָן הַיְיָרֵדָן הַיְיָרֵדָן הַיְיָרֵדָן הַיְיָרֵדָן ; 3. in
syllables with virtual doubling: מִהֲרָתָם ; 4. when
lengthening by way of compensation has taken place
before a guttural or ר : מִיָּתָם , מִיָּתָם .

NOTE. Exception to 2.: Accented Páthach is often in pause
lengthened to Qāmeṣ, cf. §§60*f*.61*d*.

II. Changeable—*i. e.* may be shortened or in *b.*
certain cases entirely dropped—are 1. vowels made
long only by the tone (tone-long vowels), esp. \bar{a} and
 \bar{e} in nouns (§ 24: מִקְדָּשׁ ; אֹיֵב enemy, *pl.* אֹיֵבִים), \bar{e} and \bar{o}
in verbs (קָטַל he has murdered, *pl.* קָטַלְוּ ; יָקַטַל he will
kill, *pl.* יָקַטְלוּ); 2. pretonic vowels, *i. e.* vowels origin-
ally short, which are lengthened (*v.* §*h*) owing to
2*

their position in an open syllable before the tone (דְּבַר word, *pl.* דְּבָרִים; עֵנָב grape, *pl.* עֵנָבִים; קָטַל *necavit*, קָטַלְתָּם *necavistis*).

c. III. Dropping and Shortening of Vowels.

A. In the noun, in an open syllable. 1. When the tone is thrown forward (by an affirmative or *st. constr.*), the vowel that stood in the syllable before the tone is dropped: נְשִׂיאָ prince, נְשִׂיאָ הָאָרֶץ the p. of the land, *pl.* נְשִׂיאֵיהֶם, נְשִׂיאֵיהֶם *principes eorum*; נְהִיב path, *f.* נְהִיבָה *do.* || 2. If two vowels are changeable, that vowel is dropped which, when the tone is moved forward, would stand in the second syllable before the tone; the vowel preceding the one just referred to, because now in a (loosely) closed unaccented syllable (§12*q*), is shortened, *a* being often thinned to *i*. כְּנָף wing, כְּנָפוֹ his wing, כְּנָפֵיהֶם *alae eorum*; דְּבַר word, דְּבָרוֹ his word, דְּבָרֵיהֶם *verba eorum*.—For the treatment of changeable vowels in a shut syllable see the chapter on the forms (esp. §§24.25).

d. B. In the verb the vowel of the second radical is dropped before accented affirmatives beginning with a vowel—*i. e.* the vowel of the syllable immediately before the tone:

Noun.

Verb.

חָכָם σοφός, חָכְמָה חָכְמָה.

חָכֵם he is wise, חָכְמָה she is w.

יָקָר precious *m.*, יָקָרָה *f.*

(יָקָר he is p.) יָקָרָה she is p.

Exceptions see §50*a*.—Before accented affirmatives beginning with a consonant § *c* applies: קָטַל, קָטַלְתֶּם, קָטַלְתִּיהָ *necavi te*.

IV. Compensation-lengthening appears *e*. wherever a Dāghēš required by the grammatical form has been omitted, *ā* being lengthened to *ā*, *i* to *ē*, *u* to *ō*: 1. when virtual doubling has not taken place, always before gutturals and ר (examples §10*a1.b1*);—2. at the end of a word (§6*f1*); *ā*, however, remains in most cases unlengthened, *e. g.* אָם for *'imm*, חָק for *chuqq*, גָּן for *gann*, cf. §§26*b*. 73*i*. 74*s*.

V. Of the remaining vowel changes the most important are those affecting *Páthach*. 1. P. in an unaccented closed syllable very frequently becomes *i*: in the strong verb regularly in יָקַטַל, נָקַטַל, קָטַל, הִקְטִיל; in the noun cf. דְּבָרֵי יוֹסֵף, the words of Joseph, for *dabrê*, דְּבָרֵיהֶם from דְּבַר §25*b*; פְּתָה from פֶּתַח §26*dγ*; צָדְקִי from *ṣadq* §28*a*. || 2. P. becomes S^gghôl before *chā* and *ch°* and before unaccented *hā* and *'ā*, when the guttural is virtually doubled: אֶחָי my brothers, אֶחָי לְהַבֹּת (for *lahhābhôth*) flames, אֶשׁ לְהַבֹּת flames of fire. More exx. §17*c*.—Exception הָרָה, to the mountain, 14, 10 for *hārrā*.

VI. Rise of new vowels. 1. The prefixes בּ, כּ, גּ, לּ, ךּ before a guttural with Chāṭēph receive the corresponding short vowel. אָדוּם + בּ becomes בְּאָדוּם, so

לְאָדוּם, וְאָדוּם; וְחָלִי + לְ becomes לְחָלִי, וְחָלִי; אֲשֶׁר + בְּ becomes בְּאֲשֶׁר, so בְּאֲשֶׁר, לְאֲשֶׁר, וְאֲשֶׁר.—Exceptions: וְאֲדָנִי, (בְּיַהֲוָה), בְּאֲדָנִי, בְּאֲלֹהִים, לְאָמֹר &c., see §10*c*.

2. לְ, בְּ, וְ (§ 45) before Š^hwâ receive the vowel *i*: 'הַ דְּבַר הַ' the word of Jahwe, בְּדָבָר, בְּדָבָר, לְדָבָר (syllable loosely closed, *v.* §12*r*).—A following וְ quiesces in *i* (§10/*α*): וְהַיְהוּדָה + בְּ becomes בְּיַהֲוּדָה; so, too, after וְ copul.: וְיַהֲוּדָה.

3. וְ copul. (וְ) before Š^hwâ and the labials (בְּרֹמָה) becomes וְ (*û*): 'וְדָבָר הַ', וְבִרְתָּ, וְמִלְכָּךְ, וְפַעַל (§ 46).

NOTE. Before lip-sounds the Babylonian punctuation has *i. e.* וְ.

h. 4. In the syllable before the tone not only are originally short vowels lengthened (§*b*2), but even new vowels arise: *α*) under the prefixes כְּ, בְּ, and esp. לְ, *v.* § 45;—*β*) under וְ cop. at the end of a sentence or part of a sentence, *i. e.* after a large disjunctive, and with words occurring in pairs: יוֹם וְלַיְלָה day and night, טוֹב וְרָע good and evil, לֶחֶם וְמַיִם bread and water. Cf. Gen. 8, 22.

i. 5. In two consonants end, except אַתָּה, thou *f.*, and the 2 *f. sg. perf.*, קָטַלְתָּ &c., only a few forms from weak verbs (§740*t*), a few words ending in אַ, as שָׂא, חָטָא, and נָרַד נָרַד, קִשְׁטָא קִשְׁטָא truth. In all other cases the pronunciation is facilitated by the insertion of a helping vowel (*genly.* Š^hghôl, hence the expression

“segholate forms”; in the case of gutturals mostly Páthach; after Jôdh *î*). For details see §§27—30. 36*a*. 65. 74.

§ 12. Of the Syllable.—Commencement of a syllable (*Silbenanlaut*) (§*a.b*). Every syllable, and hence every word, must begin with one consonant, *i.e.* neither with a vowel (for single exception *v.* §11*g*3) nor with two consonants. If the first consonant of a syllable (or a word) has no vowel of its own, it receives Š^ěwâ mobile §5*c*, or (with אההע) Châtēph §5*d*. 10*a*3.

Close of a syllable (*Silbenauslaut*) (§*c—s*).— A distinction is made between:

I. open syllables, or those ending with a vowel: קומו, עשית, אתו, שנה (ה *v.* §2*b*). They have always a long vowel. (Exception: the verbal suffix *âni* §79*e*).—Syllables ending in א are regarded as open: קטל, מצא (cf. however §10*c* note.)

Unaccented syllables with a long vowel are open; the following Š^ěwâ is Š. mobile: שְׁמְרִים *šô-měrîm*.

II. shut syllables, or those ending in a consonant: ק־טל (2nd syll.).—They are called doubly shut, when the consonant closing the syllable is immediately followed by another consonant in the same word: מְצִוָּה (1st syll.), ק־טלָה (2nd syll.). If the two consonants are identical or have been made

so (*i. e.* if the vowel is followed by a cons. with Dā-ghēš), the syllable may also be termed *sharpened*: הַשְׁשִׁיר (sylls. 1 and 2).

f. Unaccented shut syllables have always a short vowel: מִבְּהִייל (1.), יָלֵד (1.), וַיִּקָּם (1. 3.), וַיִּמָּת (1. 3.).

g. Unaccented syllables with a short vowel are shut: הַסִּידוֹ (1.).

h. In an accented shut penultima we find only following vowels: α) the tone-long vowels \bar{a} , \bar{e} , \bar{o} : לְבָמָה, יָרִנָּה (2.), hence neither \hat{i} nor \hat{u} , nor yet the essentially (*i. e.* by nature or by contraction) long vowels \acute{a} , \acute{e} , \acute{o} ; β) the short vowels \check{a} , \check{e} : קִטְלָתָּ, מִמְּנוֹ.

i. In an accented shut ultima all long vowels may appear; of the short vowels \check{a} and \check{e} , sometimes even \check{i} , esp. the two particles אִם (if), עִם (with), which, however, are often (as מִן always) made toneless by Maqqēph, and the form וַיִּשָּׁב §740α.

k. III. Opened syllables, *i. e.* syllables, whose originally double close has been removed by a helping vowel.—1. At the end of a word: genly. a helping vowel (cf. §11*i*), in most cases S^gghôl, though also (esp. when the last letter, or the last but one, is a guttural) Páthach. The accented vowel of the opened syllable is then in most cases lengthened, viz: \check{o} (\check{u}) to \bar{o} : קָרַשׁ, רָחַב, אָרַח; \check{i} to \bar{e} : שָׁפַר, שָׁמַע; \check{a} to \acute{e} : מָלְךָ, וְרָע, *v.* §28*c. d.*

If the last letter but one is a guttural, Páthach *l* remains in the opened syllable unchanged: זָעַר §28*e*, הוֹכַחְתָּ §36*a*, וַיַּעַל §740*e*.

If the last letter but one is ר , Chîrêq is used as *m*. helping vowel. Páthach remains in an opened syllable: זָרַךְ §29*a*; also in the suffix-form רָךְ —, *e. g.* אֶלְהֵיךָ , and in the dual ending רִים — *ájim*.

In the apocopated impf. of verbs ל"ה the lengthening of *i* to *ē* is often dispensed with, *v.* §740*γ*, *e. g.* רָגַל for *jigl*.

2. In the middle of a word the consonant closing the syllable, if a guttural, frequently receives for ease of pronunciation the Châṭêph corresponding to the preceding vowel, without this vowel being lengthened. Exx. §10*a*4. נָעֲרָו , in syllables *na^č-rô*.

The vowel remains unlengthened even when, instead of the Châṭêph owing to its being followed by a Š^swâ, the corresponding short vowel is written, *v.* §5*f*. רָחַק , *pl.* רָחַקוּ , divide רָחַקוּ , רָחַלָם , *pl.* רָחַלְמוּ (רָחַלְמוּ).

IV. Loosely shut syllables we call such syllables as were originally followed by a vowel, which has been dropped in accordance with the general laws in §§11*c*2 and 11*d*. That a syllable is loosely closed may be recognized by the fact that בְּגֵדֹתָם retain their aspiration. The Š^swâ is not vocal, is not Š^swâ mobile. Exx. to §11*c*2: בְּנֵיהֶם , בְּנֵי־הֶם *kan-phê-hêm* §25*a*; מְלָכֵם

for *malakhîm*, מַלְאֲכִיִּים §28*h*; חֲרַבְתֶּיהָ *chor-bhô-thájikh* §35*a*.—To §11*d*: נֶעְמַד, *pl.* נֶעְמְדוּ; יַחַד, *pl.* יַחַדוּ; נֶאֱסַף, *pl.* נֶאֱסַפוּ, *v.* §65*f.h.k*.

r. To the class of loosely shut syllables belong also such syllables as arise from the addition of the prefixes בּ, פּ, לּ to words, whose first consonant is pointed with Š^{wâ}: לְדַבֵּר §11*g*2.—Exception: ל before infin. Qal §55*d*.

Very seldom do we find a loosely shut syllable
s. where no vowel has been dropped, *v.* §28*q*. Cf. also הַבְּרִיחַ §29*a*.—Complete closure of the syllable contrary to the rule in: בְּרַבֵּת §34*α*, הַרְפוּחַ §35*c*; cf. also בְּשִׁפְסָקָה §55*d*.

§ 13. § 13. Of the tone. The principal tone in Hebrew
a. rests generally on the last syllable; on the penultima almost exclusively in the following cases:

1. when the last vowel is a helping vowel (§11*i*); hence in the dual, *e. g.* שְׁנַתָּיִם *biennium*;

2. before הַ—*locale* (§20*c*): אֲשׁוּרָה to Assyria;

3. before the suffix נוּ, *e. g.* מַלְכֵנוּ our king, שְׁלַחְנוּ *misit nos*, and before a few other suffixes, *v.* §§22. 79*h*;

4. the verbal forms ending in תָּ, תִי, נוּ (perf.), קָה (impf., iptv.); in the Hiph'îl also those in הַ—, י, הַ—: וְקָטְלוּ, קָטְלוּ, קָטְלוּ, קָטְלוּ;

5. in the verbs ע"ו and ע"ע the endings הַ, הַ, י, הַ— even in the other conjugations, *e. g.* from קָמָה : קוּם she has risen, קָמוּ they have r., קוּמוּ arise (iptv. *f.*);

6. in a number of forms of the impf. without affirmatives when ׀ consecut. is prefixed (§64*g.k—n*);

7. several times in pause, see §14*g.h.i*;

8. frequently, also, to avoid the concurrence of two tone-syllables: in a word with open penultima and long open or short closed ultima, when immediately followed by a monosyllable or by a word with the accent on the first syllable, the tone is generally shifted back to the penultimate syllable: קרא לילה 1, 5; תאבל להם 3, 19; עמד שם 19, 27.

NOTE 1. Thus retrogression of the tone does not take place with a closed penultima or from a long vowel in a closed ultima (with the occasional exception of Sērê): עפר אפרה dust art thou 3, 19; nor yet when the first word ends with a heavy suffix, nor when the distinctness of pronunciation would be affected: שלשה נבלי צרף these three 9, 19, וקרא עוד לא 17, 5.—Sērê, when deprived of the tone in a closed ultima, either receives Mèthegh (נבל צרף Isa. 40, 7. 8) or is shortened to S^ghòl (cf. §59*f*).

NOTE 2. The tone never rests on the antepenultima. Isa. 40, 18. 50, 8. Job 12, 15 are only apparent exceptions, to be explained acc. to §§5*f*. 12*p* (against Delitzsch on Isa. 40, 18 and in the preface to Baer's edition of Job p. VI).

§ 14. Of the Pause. I. At the end of sentences and of the larger divisions of a sentence, many changes take place in the accentuation and the vocalisation, which are occasioned partly by general considerations of rhythm, partly by a special regard for the solemn recitation of the sacred text. § 14. *a.*

4. Retrogression of the tone with lengthening of *h*. the vowel. אָתָּה, אַתָּה: עָתָּה now, עֲתָּה.

5. Retrogression of the tone with restoration or *i*. (and) lengthening of a vowel that has been reduced to Š^swâ. α) Esp. frequent in the verb, cf. §11*d*: נָתַן he has given, *f*. נָתַתָּה, נִתְּתָה; מָלֵא he is full, *pl*. מְּלֵאוּ, מְּלֵאוּ; יִשְׁמַר he will keep, *pl*. יִשְׁמְרוּ, יִשְׁמְרוּ; שָׁמַע hear (iptv.), *pl*. שְׁמְעוּ, שְׁמְעוּ; יָלַד he was born, *pl*. יִלְדוּ, יִלְדוּ. —β) In masc. segholate forms from ל"ה stems (§30*c*) *e. g.* פְּרִי fruit (orig. *parj*, §10*f*β), פָּרִי; חֲלִי sickness, חָלִי. —γ) Before the *suff.* הָ (thy, thee *m.*): דְּבַרְהָ, דְּבָרְךָ thy word, דְּבַרְהָ; יִשְׁמְרֶהָ, יִשְׁמְרֶהָ he will keep thee, יִשְׁמְרֶהָ.

6. Before the full endings of the impf. *ûn* and *în* *k*. the reduced vowel is restored in pause as a long vowel without retrogression of the tone: וְלִקְטִין, וְלִקְטִין.

7. In the impf. the accent, which a Wâw consec. *l*. has drawn to the penultimate syllable, is restored to the ultima, whereby certain vowel changes are occasioned, see §64*g. m.*

II. MORPHOLOGY (§§ 15—80).

A. THE PRONOUN (§§ 15—17).

§ 15. Personal Pronoun, esp. the pronomen § 15. *a.*
separatum.

I	אֲנִי, אֲנִי	we	אֲנֵנוּ, אֲנֵנוּ
thou	אַתָּה ^α , <i>f.</i> אַתָּת ^β	you	אַתֶּם ^ε , <i>f.</i> אַתֶּנָּה
he	הוּא, she זֶה	they	הֵם, <i>f.</i> הֵנָּה

Forms in pause: אֲנִי, אַנְכִי; אַתָּה, אַתָּה (§14c); אַתָּה, אַתָּה.

Arabic forms: *sg.* 1. *ánā*; 2. *ánta*, *f. ánti*; 3. *hūwā*, *f. hijā*. — *pl.* 1. *náchnu*; 2. *ántum*, *f. antinna*; 3. *hūm*, *f. hūnna*. — *du.* 2. *ántumā*, 3. *hūmā*.

b. NOTE. α) Five times K^ěthîbh defective אַתָּה.—β) Seven times K^ěthîbh אַתָּה, read *attî*; originally with the ending *în*, cf. §51b. 53 b.—γ) In the Pentat. often אַתָּה K^ěthîb; Q^ěrê perpetuum §9b.—δ) Once K^ěthîbh אַתָּה.—ε) Originally *u* in the second syllable, cf. §51b.—ζ) אַתָּה without demonstrative אַתָּה only after prefixes, *e. g.* אַתָּה, see § 45.

c. The forms enumerated in § a express the nominative case only; the other cases are indicated in part by very much shortened modifications, which are attached to the word qualified and unite with it to form one whole (suffix pronouns, genly. for shortness suffixes). The suffixes attached to nouns denote the genitive, those joined to verbs the accusative. For details on the nominal suffix see § 22, on the verbal suffix §§ 78 ff., on the suff. to particles §§ 40 ff.

§ 16. § 16. The remaining Pronouns. The demonstrative pronoun is: אַתָּה this, *f.* אַתָּה; *pl. comm.* אַתָּה.— Examples of its use (cf. §17h): אַתָּה הַיּוֹם הַזֶּה this day, אַתָּה הַיּוֹם this is the day; אַתָּה הַדְּבָרִים הַאֵלֶּה these words, אַתָּה בְּנֵי שֵׁם these are the sons of Shem.—Secondary forms in the Pentat.: אַתָּה הַאִישׁ הַזֶּה this man 24, 65; אַתָּה הָעָרִים הַאֵלֶּה these towns 19, 25.

NOTE 1. הָּ also as adverb: 1) here; 2) now. b.

NOTE 2. The separate pron. of 3. pers. is also used as *c.* demonstrative pron.: הַאִישׁ הַהוּא that man.

The three forms of the *relative pronoun*: אֲשֶׁר, זֶ, ד. (poet.) and וְ (esp. North-Israelitish and late) stand for all numbers and genders. The very common אֲשֶׁר serves in fact as *Nota relationis*. Hence it confers, in the first place, relative signification to following pronouns and adverbs, *e. g.*: בּוֹ in him, בּוֹ . . אֲשֶׁר in which; שָׁם there, שָׁם . . אֲשֶׁר where (cf. §21*h*); secondly, it is used in place of some conjunctions (that, because, when). Cf. § 87.

The *interrogative pronoun*, מִי who?, מַה what? is *e.* sometimes used also for the *indef. pron.* (*quisquis, quicunque*).

NOTE. הָּ retains Qāmēš with disjunctive accents; further *f.* always before א and ר, generally before ה, when this letter has not Qāmēš. Before non-gutturals we write הָּ followed by Dāghēš and, usually, Maqqēph: בַּהֲרֵקֶה, בַּהֲרֵקֶה. Before ה, ה, ה, sometimes also at the beginning of a sentence, the pointing is הָּה (cf. §11*f*2): הָּה תִּטָּאֲרֵי and הָּה עֲשִׂיָה 20, 9.—וְהָּה, מִי וְהָּה *v.* §42*g*.

§ 17. A. The Article in Hebrew (as also *e. g.* § 17. ^{a.} in Greek) was originally a demonstr. pron., cf. הַיּוֹם this day, to-day 4, 14, הַלַּיְלָה this night 19, 34, הַפַּעַם this time—at last 2, 23; בְּעֵת מָחָר (§ *e*) to-morrow at this time.

NOTE. This pronominal force also shows itself when the article is joined to the finite verb: הַבָּאָה 18, 21. 46, 27 (§76*h*), הַנּוֹלֵד-לּוֹ his son, that was born to him 21, 3. Cf. also הַשּׁוֹךְ הַחֵצְלִיָּה the thigh and what was thereon (the fat) 1 Sam. 9, 24.

- b. As shown by the examples just quoted, the article is usually written הַ followed by Dāghêš forte. The D. is dropped according to §6*f*, esp. when י or a part. Pi'el follows: הַמְרַגְלִים, הַיְקוּם, הַיְבוּסִי.
- c. When followed by a guttural (§10*a*1), the article takes *a*) — before unaccented *hā* and 'ā, as also before *chā* and *ch°* (§11*f*2): הַהָרִים, הַהָעָרִים, הַהָעוֹן; הַחָג, הַחָכְסִים, הַחָרְשִׁים; β) — before ע in the other cases, and always before א, ר, *e. g.*: הָעֵם, הָעֶבֶר, הָעֶבְרִים; הָאֹר, הָרֶעֶב; γ) — before ה and ח, in the other cases, *e. g.*: הַהוּא, הַהִיכָל, הַחֲכָמָה, הַחֲכָמָה, הַחֲרָשׁ.—Exceptions: to β) עִוֵּר, blind, takes הַ; to γ) הַהָר the mountain, הַחֲרָה towards the mt., הַהֵם and הַחֲמָה those, הַחַי the living one 6, 19.
- d. אָרֶץ (earth, country) with the article becomes הָאָרֶץ.—Ón הַר (§*c*γ), פַּר, עַם see §26*c*ε.
- e. After the prefixes בּ, כּ, לַ (§45) the ה of the article is elided together with the preceding Š^wâ: הַמַּיִם the water, בַּמַּיִם in the w., לַמַּיִם to the w., כַּמַּיִם like the w., הַאֹר the light, לַאֹר to the l., הַחֹשֶׁךְ the darkness, לַחֹשֶׁךְ to the d.; הַעָשָׁן the smoke, כַּעָשָׁן like the s.—Exception: בְּהַיּוֹם (8) 39, 11 etc.

B. Use of the Article.—The article in Hebrew *f.* differs from the article in English in being found:

1. with well known material and class names: Abram was very rich **בַּמִּקְנָה בַּכֶּסֶף וּבַזָּהָב** in cattle, in silver and in gold 13, 2; pitch it **בַּבְּפֶר** with pitch 6, 14.—
2. with many abstract nouns, esp. with physical and moral defects: struck them **בַּסְנוּרִים** with blindness 19, 11.—
3. frequently with names of towns, when the recollection of the appellative signification was still preserved: **הָרָמָה, הָעִי**.—
4. with the vocative of nouns otherwise qualified to receive it: **הַמֶּלֶךְ** O King!—
5. with comparisons, when the *tertium comparationis* is regarded as attribute of the class to which the object employed in the comparison belongs: he staggers **כַּשְׂכּוֹר** [because all drunken men stagger] like a drunken man; Isa. 1, 18: if your sins be red **כַּשָּׁנִים** like scarlet, they shall become white **כַּשֶּׁלֶג** as snow; if they be red **כַּתוֹלַע** like crimson, they shall become **כַּצֹּמֶר** like wool.*

The article is not employed, however, when the *tert. compar.* is affirmed of only a part of the class.

The article does not stand: 1. before substantives that are determined by a following genitive or suffix: **הַדְּבָר הַזֶּה** the word of Jahwe, **הַדְּבָרִי** ὁ λόγος μου.—

* Cf. Ed. Riehm on ψ 17, 12 (in: Herm. Hupfeld, Die Psalmen² I, 445. 446).

2. often in poetry: ψ 2, 2 אָרָץ; but after β , γ , δ usually as in prose: במִשְׁפַּט ψ 1, 5, בְּשָׁמַיִם ψ 2, 4.

- h.* The article with adjectives: הָעִיר הַגְּדוֹלָה the great city.—So usu. with the demon. pron.: הָאִישׁ הַזֶּה this man, בַּלַּיְלָה הַהוּא on that night 19, 35; though also: בַּלַּיְלָה הוּא 19, 33 &c. (doubtless for reasons of euphony), מִשְׁבַּעְתִּי זֹאת from this my oath 24, 8.

B. THE NOUN (§§ 18—39).

§ 18.

- a.* § 18. Gender. The Hebrew language has no special forms for the neuter. Where other languages use the neuter, we find in Hebrew mostly the *fem. pl.*, and not unfrequently the *masc. pl.* or *fem. sg.*, *e. g.* בָּה אֶרְדַּע thereby shall I know 24, 14.
- b.* NOTE. The masculine, as the superior gender, stands not unfrequently for the feminine, especially in the suffix pronouns: סָתְמוּם they stopped them (the wells הַבְּאֵרוֹת *f.*) 26, 15; אָבִיכֶם your father (Leah and Rachel are addressed) 31, 9.
- c.* The masc. sing. has no termination. The old termination ת of the fem. sing. is still preserved α) after \hat{u} and \hat{i} : גְּלוּת, יַעֲרוּת; מְצָרִית, בְּרִית; β) when a helping vowel (—^{v} or — , §36*a*) has been inserted after the immediately preceding cons.: מֵאֲכָלָת knife, for *ma^akhalt*; הוֹכַחַת reproof, for *tôkhacht*; esp. in partcps. יוֹלְדָת a woman in childbirth, for *jô-ladht*; γ) seldom as *áth*, in בְּרִקָּה, emerald, and in proper names צַרְפֶּת, גְּבַעַת.—The ת of the old ending *áth* has been in almost

all cases dropped, the *ā*, now standing in an open syllable, lengthened to *ā̄*, and, as an indication of this, ה, rendered superfluous however by the introduction of the vocalisation, added as mater lectionis (§2*b*): מִצְוָה commandment, for *mišwāth*, cf. §21*d*.

§ 19. Number. Besides the sing. and the plur. § 19.
a. there is also a *dual* in Hebrew, which is formed almost exclusively, however, from names of things that occur in pairs. The ending of the dual is יָם— *ājim*: רַגְלַיִם feet, אֲלָפַיִם 2000.

The masculine plural ending is יָם—, also *defective* b.
ם—, the feminine זֶה, also *defective* זֶה: עֵד witness, עֵדִים; גֹּיִם people, גֹּיִם (pron. *gōjîm*); צְדִיק righteous, צְדִיקִים; צֶדֶק booth, סֶכֶּה and סֶכֶּת.

NOTE 1. Many words with the termination of the fem. sing. have יָם— in the *pl.*, e. g. שָׁנָה year, שָׁנִים; *vice versâ*: אָב father, אָבוֹת; תְּלֵמוֹת, תְּלֵמוֹת.

NOTE 2. The plural in Hebrew not only denotes a numerical plurality, but also serves to indicate other relations, especially in the case of abstract nouns. Note further the “internally multiplying” plural, e. g. אֲדֹנָי lord, אֲדֹנָיִם lords and lord, אֲדֹנָינוּ our lord (cf. Germ. “unsere Herrschaft”) 1 Sam. 25, 14.

§ 20. Case. Hebrew had originally three case- § 20.
a. endings. Cf. in Arabic:

	the book	a book	the man	the b. of the man.
N.	<i>al-kitābu</i>	<i>kitābun</i>	<i>ar-raġulu</i>	<i>kitābu 'r-raġuli</i>
G.	<i>al-kitābi</i>	<i>kitābin</i>	<i>ar-raġuli</i>	
Ac.	<i>al-kitāba</i>	<i>kitāban</i>	<i>ar-raġula</i>	

- b. NOTE. If the genet. is determined (*i. e.* is a proper name or has the article), the *nomen regens* is regarded in Hebr. as in Arabic as likewise determined.
- c. In biblical Hebrew these endings are preserved only in הַ— *locale* and as meaningless affix-syllables (for the most part as archaisms and in poetry): α) \bar{a} , הַ— of direction [cf. our suffix *-ward*], almost always unaccented: מִצְרַיִם, Egypt, מִצְרַיִמָּה to E.; הַבַּיְתָּה, הַבַּיְתָּה, to the house; אֶרֶץ כְּנָעַן, אֶרֶץ כְּנָעַן to the land of C. *, הַחֹצֵצָה, הַחֹצֵצָה, הַהֲרָרָה, הַהֲרָרָה. Entirely meaningless is the ending הַ— *e. g.* in לַיְלָה night, mod. Gk. ἡ γύα.— β) \bar{o} and \bar{i} , esp. in the *stat. constr.* (v. §21a): וְחִיָּתוֹ אֶרֶץ 1, 24; בָּנוּ בְעֵר Num. 24, 3; גִּבְעָתִי G. 31, 39; בָּנִי and אֲסָרִי 49, 11; מְלָכֵי-צָדִיק 14, 18.
- d. Hence in many cases (*e. g.* always in *m. sg.*, of nouns with unchangeable vowels) the gen. and acc. are quite the same as the nom. Exx.: α) Gen.: שֵׁן ivory, שֵׁן כֶּסֶף a throne of ivory, כֶּסֶף דָּוִד the throne (§b) of David; יוֹצֵר potter, כֶּלִי יוֹצֵר a potter's vessel; הַנַּעַר the boy, קוֹל הַנַּעַר the boy's voice.— β) Acc.: מָצָא he found help, אִישׁ הֲרַגְתִּי a man have I slain; רִיבֵל and מְלֹאכְתּוֹ and he finished his work; נָסַבְתִּי מֶלֶכִּי I have appointed my king.
- e. The determined acc. is often, esp. in prose, indicated by prefixing אֶת or אֵת: In the beginning God

* כְּנָעַן has Dāghēš forte conjunctivum, §6eβ.

created אֶת־קַיִן וְאֵת הַשָּׂמִימִים וְאֵת הָאָרֶץ; and she bare אֶת־קַיִן Cain; thou hast scattered אֶת־כָּל־אֹיְבָי אֵל מִי־וְאֵלֵי all my foes.

§ 21. A. The Construct State. In expressions such as “the voice of the boy”, “a vessel of a potter”, the second subst., the genitive, as the subject to which something is assigned, has the main tone or stress. The first word, the nominative, is pronounced more rapidly, with less stress. This explains the fact that in Hebr. the first subst. is, if possible, shortened, especially in regard to its vocalisation. § 21. a.

The rule §11c is here applied as if the nom. were unaccented and the second word a monosyllable or had the accent on the first syllable. בְּנֵי־צֹר prince, צֹר בְּנֵי־ the prince of Tyre. Further exx. v. §e. b.

The first member of such a connexion, indeed every noun (the *nomen regens*) closely connected with the following word, stands in the *status constructus* (construct state). *Status absolutus* (absolute state) is the name used to designate the unshortened form of the noun, when not intimately connected with the following word. c.

In consequence of the intimate relation of the first word to the gen., the old ending *áth* (§18cγ) has maintained itself in the *st. con.* of the *f. sg.* in place of the later מִצְוַת ה' : מִצְוָה, מִצְוַת ה' the commandment of Jahwe. d.

- e. The *st. con.* of the *m. pl.* ends in י— (formerly *aj*, *v.* §10*fa*): גִּבּוֹרֵי מוֹאָב, גִּבּוֹר the heroes of Moab; כּוֹכְבֵי, *pl.* כּוֹכְבִים, *c.* כּוֹכְבֵי הַשָּׁמַיִם the stars of heaven; חֲכָמִים, *pl.* חֲכָמֵי פְּרֹעָה, *c.* חֲכָמֵי פְּרֹעָה Pharaoh's wise men*. The ending of the *st. con.* of the dual is the same: עֵינָיו ה', עֵינָיו the eyes of J.; רַגְלָיו הָאִישׁ, רַגְלָיו the feet of the man. In the *fem. pl.* the ending of the *st. con.* is the same as that of the *st. abs.*: מִצְוֹת, מִצְוֹת the commandments, מִצְוֹת ה' the commandments of J.
- f. B. Use of the Construct State. The *st. con.* serves to indicate not only the subjective but also the objective genitive: יִרְאָת ה' the fear of (one feels towards) Jahwe, זִעְקַת סֹדִם the cry regarding (of) Sodom 18, 20. Before suffixes (§22*b*): הַמָּסוּ his wrong ψ 7, 17, הַמָּסוּ the wrong towards me G. 16, 5.
- g. The *st. con.* can likewise stand 1. before prepositions: אַחַר מִמֶּנִּי one of us 3, 22; שְׂמֵחַת בְּקִצִיר the joy in the harvest; esp. after a participle: יוֹשְׁבֵי בָהּ ψ 24, 1; מִשְׁפִּירֵי בַבְּקָר Isa. 5, 11; מִשְׁתַּאֲה לָהּ G. 24, 21.
- h. 2. before relative clauses (that stand virtually in the gen.): מְקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם the place where J. was bound 40, 3; esp. with such as are not introduced by אֲשֶׁר, *e. g.* בְּיוֹם הַצִּיל ה' אוֹתוֹ on the day in which J.

* פְּרֹעָה is regarded as tone-syllable acc. to §*b*; מִי syll. before the tone; כּ loses its vowel acc. to §11*c*2; finally, the vowel of ח must be short, because now standing in a shut unaccented syllable.

had saved him ψ 18, 1; קְרִיַת הַיְהוּדָה הַהַר the city where D. had encamped, Isa. 29, 1. More in §87*h.m.*

§ 22. The Noun with unchangeable vowels § 22.
(Paradigm on p. 40 f.).

The derivation of the *suffixa nominis* from the *pron. absol.* *a. lutum* is particularly well seen in the 1. *pl.* With עֲרִינִי and עֲרִינִי comp. אֲנִי. This example shows at the same time that the pronoun on being affixed is mutilated at the beginning, cf. πατήρ μου with πατήρ ἐμοῦ.—With the change of ה to כ in the 2. pers. (אָתָּה, הָ; אַתָּה, כָּ) comp. the reverse change in the inflexion of the verb §51*c.*

The nominal suffixes denote the gen. and are attached to *b.* the *st. con.* (§21*f.*). Forms like מִקְרָשְׁיָךְ §24*a.* מִלְכֵינִי §28*g.* are only apparent exceptions.

A distinction is made between light and heavy suffixes. The *c.* heavy suff. are: כָּם, כֶּן, כָּהֵם, כֶּן.

Between the singular noun ending in a consonant, and such *d.* suffixes as begin with a consonant, there is generally inserted a "union-vowel" (*Bindevocal*, cf. §79*e.*). This vowel is:

\bar{e} with *suff.* 2. *f. sg.*: עֲרִינִי and 1. *pl.*: עֲרִינִי,

a with *suff.* 3. pers.: עָרָה (ו from *ahû*), עָרָה, עָרָם (ם — from *ahèm*), עָרָן; and 2. *m. sg.* in pause: עָרָה (§14*iγ*, *èkhā* half lengthening for *ákhā*).

Š^wā mob. with *suff.* 2. *m. sg.*: עָרָה, hence מִצְוֹתָהּ with Qāmēs.

The union-vowel has often been completely dropped before the heavy suffixes: מִצְוֹתָהֶם, מִצְוֹתָהֶן.—In עָרָהֶם Š^wā mobile, because the vowel of the stem is unchangeable.

NOTE. כָּם, כֶּן retain their aspirated pronunciation even after a shut syllable (contrary to §6*a.*): עָרָהֶם (cf. Germ. *Papachen* alongside of *machen*).

Forms without union-vowel [*sg.* 2. *f.* הָ, 3. *m.* הוּ and ו, 3. *f.* הִי; *pl.* 1. הֵי, 3. *m.* הֵם, 3. *f.* הֵן] are appended to אָב, אָח, אָהֵם, אָהֵן, whose *st. con.* ends in a vowel, §38; likewise in part, for the same reason, to nouns from ל"ה-stems, §§30*c.* 31; finally, always to the *st. con.* of the *m. pl.*

f. In appending suffixes to masculine plurals the old form of the *st. con. aj* is taken as the ground-form (עָדִיר, שָׁדִירָה, עָדִיר). Before the 2. *m. sg.* and the 3. *f. sg.* it becomes עָדִירָה (עָדִירָה, עָדִירָה), before the suffixes of the *pl.* עָדִירָה (&c.).

g. In appending suffixes to plurals in וִי a twofold indication of the plural is found almost without exception, viz: a masculine in addition to the feminine ending: מְצֹוֹתֶי instead of *miswôth + i*, αὶ ἐντολαί μου. Only the *suff. 3. pl.* (ם־ , ן־) are attached quite as frequently to the simple plural ending וִי. We find always שְׂמוֹתָם, שְׂמוֹתֵן; mostly אֲבוֹתָם *patres eorum* (*suos*), not till later אֲבוֹתֵיהֶם.

h. Only the follg. have a special form in pause: 1. *sg.* and 2. *f. sg.* in the *pl.* and *du.*: עֵינַי, עֵינֶיךָ; עֵינַי, עֵינֶיךָ; as also 2. *m. sg.* (§d): קוֹלֵךְ, קוֹלֵךְ.

i. Rare forms of *suff.* in the *sg.*: *α*) 2. *m. sg.* כָּה for כֵּה, acc. to §2b, רַדְּכָה, thy hand, cf. לְכָה, בְּאַכָּה §76h.—*β*) 3. *m. sg.* הוּהוּ, esp. לְמִינֵהוּ (14) for לְמִינֵי (4) after its kind [union-vowel *ē*]. רֵצֵהוּ his neighbour, bec. רֵעֵ is a contraction from רֵעֵה.—הוּ, etymological spelling for וּ [v.§d], *e. g.* אֶתְהוּ (4) his tent.—*γ*) 3. *f. sg.* sometimes הֵה־ for הֵה־. || *δ*) 1. *pl.* נוֹה־, thus always בָּלַנוּ 42, 11 and elsewhere, cf. לָנוּ §45b.—*ε*) 3. *m. pl.* poet.: הַלְבָמוֹ their fat, פְּרִימוֹ their fruit, פִּימוֹ their mouth. Cf. לָמוֹ §45c, רִבְחָלָמוֹ §79c.—*ζ*) 3. *f. pl.* תְּרַפְנָהּ their inward part 41, 21, לְרַחֲמָנָהּ (Inf. Pi.) 30, 41. בָּלָנָהּ it all (lit. *summa earum, fem.=ntr.* §18a). לְבָבָנָהּ 21, 29. לְבָבֵיהֶן 21, 28.

k. Rare forms of *suff.* in the *plur.*: *α*) 3. *m. pl.* מוֹסְרוֹתֵיהֶם, עֲבֹתֵיהֶם ψ 2, 3.—*β*) Written *defective, i. e.* with omission of the ו, *e. g.* דְּבָרֶיךָ thy words for דְּבָרֶיךָ, often not to be distinguished from דְּבָרֶיךָ thy word, pause form of דְּבָרֶיךָ. דְּבָרֶיךָ 1, 21, וְחַתְּלֹבְתֶיךָ 4, 4.

Singular.

עֵד witness	מִצְוָה commandment
עֵד שֶׁקֶר a lying witness*	מִצְוַת ה' the com. of Jahwe
עָדִי 1. <i>sg.</i> my w.	מִצְוָתִי 1. <i>sg.</i> my c.
עָדֶיךָ 2. <i>m. sg.</i> thy w.	מִצְוָתֶיךָ 2. <i>m. sg.</i> thy c.
עָדֶיךָ 2. <i>f. sg.</i> thy w.	מִצְוָתְךָ 2. <i>f. g.</i> thy c.

* Literally: *testis mendacii, i. e. testis mendax.*

Singular.

עָדוּ 3. <i>m. sg.</i> his w.	מִצְוָתוֹ 3. <i>m. sg.</i> his c.
עָדָה 3. <i>f. sg.</i> her w.	מִצְוֹתֶיהָ 3. <i>f. sg.</i> her c.
עֲדָנוּ 1. <i>pl.</i> our w.	מִצְוֹתֵינוּ 1. <i>pl.</i> our c.
עֲדֻכֶם 2. <i>m. pl.</i> your w.	מִצְוֹתֵיכֶם 2. <i>m. pl.</i> your c.
עֲדֻכֶן 2. <i>f. pl.</i> your w.	מִצְוֹתֵיכֶן 2. <i>f. pl.</i> your c.
עָדָם 3. <i>m. pl.</i> their w.	מִצְוֹתָם 3. <i>m. pl.</i> their c.
עָדָן 3. <i>f. pl.</i> their w.	מִצְוֹתָן 3. <i>f. pl.</i> their c.

Plural.

עֲדוּיִם witnesses	מִצְוֹת commandments
עֲדוּי שֶׁקֶר lying w.	מִצְוֹת ה' the c. of Jahwe
עֲדוּי 1. <i>sg.</i> my w.	מִצְוֹתֵי 1. <i>sg.</i> my c.
עֲדוּיָה 2. <i>m. sg.</i> thy w.	מִצְוֹתֶיךָ 2. <i>m. sg.</i> thy c.
עֲדוּיָךְ 2. <i>f. sg.</i> thy w.	מִצְוֹתֶיךָ 2. <i>f. sg.</i> thy c.
עֲדוּיוֹ 3. <i>m. sg.</i> his w.	מִצְוֹתָיו 3. <i>m. sg.</i> his c.
עֲדוּיָהּ 3. <i>f. sg.</i> her w.	מִצְוֹתֶיהָ 3. <i>f. sg.</i> her c.
עֲדוּנוּ 1. <i>pl.</i> our w.	מִצְוֹתֵינוּ 1. <i>pl.</i> our c.
עֲדוּכֶם 2. <i>m. pl.</i> your w.	מִצְוֹתֵיכֶם 2. <i>m. pl.</i> your c.
עֲדוּכֶן 2. <i>f. pl.</i> your w.	מִצְוֹתֵיכֶן 2. <i>f. pl.</i> your c.
עֲדוּתָם 3. <i>m. pl.</i> their w.	מִצְוֹתָם 3. <i>m. pl.</i> their c.
עֲדוּתָן 3. <i>f. pl.</i> their w.	מִצְוֹתָן 3. <i>f. pl.</i> their c.

§ 23. Masculines with changeable Vowel § 23.
in the Penult. Cf. the phonetic law §11c1.—נָשִׂיא^a,
נָשִׂיאֵי וְשָׂרָאֵל, נָשִׂיאִים, נָשִׂיא הָאָרֶץ,
נָשִׂיאֵיהָ.

ever, §cε). Thus “arrow” is not *chiṣṣ* but *חַץ*; “goat” not *‘izz* but *עֵז*; “timbrel” not *tupp* but *תֹּבַעַת*; but from עַם, עַם people.—The long vowel resulting from the compensation lengthening is shortened only before Maqqēph, *e: g.* רַב abundance, רַב-אַבְל, but רַב הֶגֶן.

- c. Anomalous. α) *ō* beside *ū*. עֵז strength, עֵזִי beside עֵזִי, עֵזָה beside עֵזָה.—β) Dāghēš is sometimes omitted before הֵ and כֶּם (§6/3): חֶק, חֶקָה, חֶקְכֶם.—γ) In a few words *ā* is thinned to *ī* in a syllable with Dāghēš: פֶּחַ, פֶּחִי; צַד, צִדָה; *chāth* fear (חַת), חֶחֶקְכֶם.—δ) When the consonant to be doubled is a guttural or ר, *ā* is always lengthened in the *plur.*: הַרְרִי שְׁמֵרוֹן, הַרְרְכֶם, הַרְרִי; צַרִי, צַרִי; צַרִיהֶם.—ε) הַר, פַּר, עַם with the article are always written הַהַר, הַפַּר, הָעַם.

- d. In some words the third radical is doubled without any etymological reason. Hence their inflexion resembles that of the nouns treated of in this §. Examples: לְאָם nation, לְאָמִי, לְאָמִים; עֵרוֹם and עֵרוֹם naked, עֵרוֹמָה, עֵרוֹמִים (written *plene*); גְּמֵלִים, גְּמֵלִים; קִטְנָה, קִטְנָה.

§ 27. § 27. Masculine Segholate Forms. General remarks. Nouns of the forms *qatl*, *qil*, *quṭl* (*qoṭl*) not belonging to § 26 are called segholate nouns. They are so called because the helping vowel employed, acc. to §11i, in the formation of the uninflected *sing.* is most frequently S^ghōl.

We classify segholate forms as follows: A. from strong stems (to these belong also the stems with gutturals), which have a helping vowel in the *sg.* and *pl.*, §28; B. from stems ע"י and ע"י, with a helping vowel in most cases only in the *sg.*, §29; C. from stems ה"ל with a helping vowel in the *pl.* and *du.*, §30.

§ 28. A. Masculine Segholate Forms from strong Stems. The monosyllabic ground-form remains in the singular before all affirmatives, because by these the second consonant is drawn to the following syllable, and a helping vowel may accordingly be dispensed with: *malk* מַלְכּוֹ his king, *siphr* סִפְרִי my book, *arṣ* אֶרֶץ אֲרָצָה בְנֵעֵן to the land of Canaan.—Instead of the original *ū*, however, there is found (almost, *v.* §*n*) always *ō*: *qudš* קִדְשׁוֹ his holiness. Original *ā* is, acc. to §11/1, often thinned to *ī*: *šadq* צְדָקָי my righteousness.

The dual is likewise formed usually from the ground-form: אֶלְפִים, קַרְנִים, רַגְלִים, אֲזִנִים. But אֶלְפֵי יְהוּדָה is *pl.*

In the uninflected singular (*stat. abs.* and *con.*) the doubly closed syllable of the ground-form is opened by an (of course, toneless) helping vowel, mostly — , being placed under the last consonant but one (§12*k*). In consequence of this

ā becomes *ē* *malk* מַלְכֶּךָ king

ī becomes *ē* *siphr* סִפְרֶךָ book

(*ū*) *ō* becomes *ō* *qudš* קִדְשֶׁךָ holiness.

- d. If the third or the second radical is a guttural, Páthach is usually the helping vowel employed: זָרַע, לָגַהּ, רָחַב, רָחַב, הָאָר; but with final א, S^gghól: פָּרָא wild ass, שָׂא young grass. (Exceptions: הָטָא sin, גָּיָא §29*a*, שָׂא §29*c*).—The final consonant in בָּכָה (usually בָּכִי acc. to §30) and הָיָה is, acc. to §2*b*, no guttural.
- e. When the second consonant of the stem is a guttural, an *a* under the first remains in most cases unchanged (§12*l*): גָּעַר, שָׁחַר, לָהַט. But לָחֵם, bread, and usually רָחַם (4 times רָחַם).
- f. The *st. con.* generally remains unchanged. But תָּשַׁע and שָׁבַע (§39) always תָּשַׁע and שָׁבַע; also occasional forms like זָרַע, נָטַע &c. along with the usual זָרַע &c.
- g. In pause (§14*da*) — and — of the tone-syllable are in most cases changed to —: הָרָהַ, הָרָהַ, נָגַר (unchanged remain esp. מָלַךְ, מָלַךְ); this seldom occurs with —: שָׁבַט, שָׁבַט.
- h. In the *plural* a helping Qāměš* is inserted, the retention and omission of which are regulated acc. to §11*c*. מְלָכִים for *malakhîm*, so with light suff.: מְלָכֵינוּ, מְלָכֵיהָ; with tone thrown forward: מְלָכֵיהֶם, מְלָכֵי מֶדִּיָן. So הָרַשְׁיָם, הָרַשְׁיָם. Syllable loosely closed, as §25*a*.
- i. If the last consonant but one is a guttural,

* De Lagarde (Mittheilungen 1884, p. 226) derives the plural from another ground-form (*malak*).

for greater ease in pronunciation Š^wâ is generally replaced by Châṭēph (§ 10a 4): נַעְרֵי, נַעְרָה, פַּעֲלוֹ, נַעְרוֹ; נַעְרִיהֶם, נַעְרֵיהֶם; then, acc. to §5f: נַעְרָהּ, נַעְרָהָ. — Complete close of syllable generally with ה; *e. g.* לָחֶם, always לְחֶם &c.; רָחֶם, always רַחֲמָה. Less frequently with ע, *e. g.* זַעַם, זַעְמִי.

נָגֶב south country, נֶגֶד opposite, נֶכֶד posterity, *k.* retain — before affirmatives in the sing.: נֶגְדִי, הַנְּגִבָה, נֶגְדִי, נֶגְדִי.

Nouns beginning with ה and ע receive before *l.* Š^wâ almost uniformly S^{gh}ôl, *e. g.* עֵגֶל calf, עֵגְלָה, עֵגְלִים, עֵגְלֵי זָהָב.

In the opened syllable of the stem some words *m.* have sometimes —, sometimes —, esp. יָשַׁע and יָשַׁע, נָצַח and נָצַח (in לְנֶצַח always —), נָדָר and נָדָר. With suffixes: יָשַׁעְנִי, נָדָרִי.

Nouns of the form *quṭl*. — 1. ũ has been preserved only *n.* in נָדָלוֹ ψ 150, 2, but 5 times נָדָלוֹ &c., קַמְצוֹ his handful (3), רִבְסֵי אִישׁ plottings of men ψ 31, 21.

2. Somewhat more frequent is the change of ũ (ō) *o.* to ĩ, *e. g.* חֶצֶן bosom, חֶצְנוֹ alongside of חֶצְנִי; נֹכַח opposite, נֹכַחוֹ; בָּסָר unripe grapes, בָּסָרוֹ; אָמַר word, אָמָרוֹ, אָמָרִים, אָמָרֵי ה' (ēmer and similar forms in the lexicons are accordingly to be cancelled).

3. Short *o* for Š^wâ: גֶּרֶן, הַגְּרָנוֹת, further קַדְשִׁים, קַדְשֵׁי and קַדְשֵׁי (for the first sign under ק and שׁ cannot be ā, Jewish grammarians notwithstanding; cf. §4c3).

q. 4. The *pl.* of אָהֶל is אָהֶלִים, so with light suffixes: לְאָהֶלֶיךָ; but with בּ *pl. st. abs.* בְּאָהֶלִים (4).

r. In the *sing.* the syllable is loosely closed, contrary to the rule, in בְּגָדִי, בְּגָדוֹ from בְּגָד (garment), in the *plur.* completely closed, contrary to the rule, in כְּסִיָּהֶם (2) from כְּסֵה, as also in נְסִיָּהֶם (19), נְסִיָּכֶם.

§ 29. § 29. B. Masculine Segholate Forms from

a. ע"ו and ע"ו. When in nouns of the form *qatl* the second radical is a weak Jôdh, the full-toned ground-form (*st. abs.*) of the *sg.* adopts *î* as its helping vowel, while in the *st. c.* and, in general, whenever the tone is thrown forward *aj* is contracted to *ê*: זֵית olive, זֵית שָׁמֶן, זֵיתָהּ, זֵיתִים, זֵיתֵיכֶם, זֵיתֵיךָ; but: הַבְּיָתָהּ. With א as final consonant no helping vowel: גֵּיא valley, הַגַּיָּא the valley of Hinnom.

b. With a helping vowel in the *pl.* only: תֵּישׁ he-goat, תֵּישִׁים; עֵר young ass, עֵרִים. (32, 16 with ו copul. וְעֵרִים; 49, 11 *sg.* with suff. 3. *m. sg.* עֵרָה.)

c. Wāw is found as second consonant of the stem in three words with helping vowel: מָוֶת death, מוֹתָהּ; מִשְׁלָמָה, מוֹתוֹ; אֶנְךָ mischief, אֶנְךָ; מִדְּלָהּ middle, מִדְּלָהּ; בְּתוֹכְכֶם, בְּתוֹכֵנוּ. Cf. also שְׁוֵא falsehoood, vanity.—More frequently *aw* has been contracted to *ô* even in the *st. abs.*: קוֹץ, שׁוֹט, שׁוֹר.

d. *Plur.* with helping vowel is rare (1Sam. 13, 6. Hos. 12, 12); genly. קוֹצִים &c.

§ 30. C. Masculine Segholate Forms from § 30. ל"ה (cf. §74a). When the third letter of the stem is ^a י or ר, it passes in the uninflected *sing.* into *î* or *û*. *î* draws the tone to itself, and thus thrusts out the preceding vowel (*parj* becomes פָּרִי, §10fβ).

Nouns in *î* retain the helping vowel *ā* of the *pl.* *b.* and *du.* even when the tone advances: גָּדִי *kid*, *pl.* גְּדִיִּים, *c.* גְּדִי עֲדִים; לָחִי *jaw, cheek*, *du.* לָחַיִּים, *c.* לָחַיִּי.

In the *sg.*, before affirmatives and in pause, the *c.* first consonant of the stem receives back its vowel §14iβ: יֹפִי *beauty*, יָפִי, יֹפְיוֹ, יָפִי, יֹפְיוֹ, יָפִי, יֹפְיוֹ.—An original *ǎ*, however, is thinned to *ǐ* (§11f1), but in pause to *é*; before הַ, sometimes also before כֶּם and כֶּן, to *ě*: פָּרִי, פָּרִי, פָּרִי, פָּרִי, פָּרִי, פָּרִי (5), פָּרִי; along with these without union-vowel (§22e) פָּרִי, פָּרִי, פָּרִי.

NOTE. In פָּרִי alongside of פָּרִי and in פָּרִי א serves simply as mater lectionis (§1b). (Another reading פָּרִי, פָּרִי.)

Nouns in *û*: שָׁחַר for *tohn*, שָׁחַר, שָׁחַר. Forms with *d.* affirmatives belonging here: בָּצְרֵי אֲרָץ the ends of the earth; חַגְרֵי הַסֶּלַע the clefts of the rock.

§31. Masculines from ל"ה with two Vowels. § 31.

A. Original *îj* (form יָשִׂיא §23) at the end of the word ^a (*Auslaut*) becomes *î*, *e. g.* יָשִׂיא *afflictus*, suffering, נָקִי innocent, נָקִי כַפַּיִם; with affirmatives יָשִׂיא, יָשִׂיא.

B. Original *áj* in *Auslaut* (יָשִׂיא often in poetry *b.* = יָשִׂיא, *e. g.* פֶּ 8, 8) is modified in the *st. abs.* after

Suffixes in the *sing.*: 3. *m.* almost always (not הַ, *d.* but) הַי, *e. g.* מַעֲשֵׂהָי; but 3. *f.* usu. הַ, *e. g.* שְׂדֵהָ.

§ 32. Feminines with unchangeable Vow-§ 32.
els. Paradigm see § 22.—Here belong also the
feminines of masculines with a changeable vowel in the
penultimate syllable § 23 (נְתִיבָה from נְתִיב), since this
vowel is always dropped acc. to §11c1; further the
feminines from monosyllabic nouns with the final
consonant doubled § 26 (הַקָּה from הַק).

§ 33. Feminines with one changeable Vowel.* § 33.
Phonetic law §11c1.—שְׁפָה (ground-form^a
saphath) lip, edge, שְׁפַת הַיָּם, שְׁפַת הַהַר, *du.* שְׁפַת־הַיָּם, שְׁפַת־הַיָּד, שְׁפַת־הַיָּדָיִם, שְׁפַת־הַיָּדָיִם, שְׁפַת־הַיָּדָיִם, שְׁפַת־הַיָּדָיִם.
—שְׁנָה sleep, שְׁנַת עוֹלָם, שְׁנַתוֹ; עֲדָה assembly, עֲדַת
יִשְׂרָאֵל, עֲדָתָם.

In several nouns, esp. those with prefixed מ, the
st. c. sg. is not *áth*, but with a helping vowel הַ, or
הַ, *e. g.* מְמַלְכֵת, מְמַלְכֵת כְּהֵנִים; מְשַׁפְּחָה, מְשַׁפְּחָה.
With *suff.* מְשַׁפְּחָתוֹ, מְמַלְכָתוֹ (cf. מְלָכִי). Cf. § 36,
esp. *h.*

§ 34. Feminines with two changeable Vow-§ 34.
els. In the *st. abs.* of the *sg.* and *pl.* on account^a

* The feminine ending here causes the tone to be moved forward one syllable, so that the vocalisation coincides with that of הַרְבֵּי &c.

of the tone, which acc. to §11c1 rests on the ending, the first of the two vowels has disappeared: *ṣadaqa(th)* אֲדָקָה*, אֲדָקוֹת, but appears again, usually, however, thinned to *i*, when the tone advances one syllable further: אֲדָקְתִּינִי, אֲדָקוֹת ה', אֲדָקְתֶּן, אֲדָקְתֵּן הַצְּדִיקִים *v.* §11c2.

b. If the word begins with א or ה, the original *ā* remains when the tone advances (cf. §25b); ה and ע receive generally S^ghōl. אֲדָמָה land, אֲדָמַת הַכְּהֹנִים, אֲדָמְתֶּנּוּ, אֲדָמְתֶּכֶם, *pl.* אֲדָמוֹת lands; אֲעָגְלָה cart, אֲעָגְלָתוֹ, אֲעָגְלוֹת, *c.* אֲעָגַלְתִּי.

c. Even when only the second radical is a guttural, *ā* has maintained itself under the first letter of the stem, cf. נָהַרִי and נָהָרוֹת §25b, *e. g.* סָעָרָה storm, סָעָרוֹת תִּימָן, סָעָרוֹת, סָעַרְתִּי ה'.

d. Miscellaneous. a) Complete close of syllable as exception in *st. c.* of בָּרַכְתָּ blessing, *e. g.* בָּרַכְתָּ ה', but בָּרַכְתִּי. Further: הִרְדָּה trembling, fear, *c.* הִרְדֵּת.—β) בָּהֶמְתֶּם cattle, בָּהֶמַת הַלְוִיִּם, בָּהֶמְתֶּךָ, בָּהֶמְתֶּנּוּ, בָּהֶמְתֶּכֶם, בָּהֶמְתֵּן, בָּהֶמוֹת, בָּהֶמוֹת יַעַר.

§ 35. § 35. Feminines of Segholate Forms from strong Stems. Cf. § 28.—Since the two consonants closing the stem of the noun are always followed by an affirmative—the feminine ending (*malk*, מַלְכָּה

* Vocalisation coincides with that of הַבָּרִים &c.

queen), the vowel of the stem remains unchanged in the *sing.* In the Plural a helping Qāmēš, the retention or omission of which, as with the masc. segholate forms, is determined by §11c: מְלָכֹת for *malakhôth*, cf. מְלָכִים. The *st. c.* and forms with *suff.* are not found in the *plur.* of this word; they must have been pronounced, with loose close of syllable: מְלָכֹת, מְלָכוֹתַי, מְלָכוֹתֵיכֶם.—Cf. חֲרָפָה destruction, *pl.* חֲרָבוֹתֶיהֶם, חֲרָבוֹתַי, חֲרָבוֹתֵיכֶם, חֲרָבוֹתֵי יְרוּשָׁלַם.

An original *ǎ* appears in an unaccented shut *b.* syllable sometimes as *ǐ*; cf. כְּבֻשָׁה *agna* with כְּבֻשָׁה, כְּבֻשַׁת הָאֵשׁ, כְּבֻשַׁת הַצֹּאן, כְּבֻשַׁת הָאֵשׁ 21, 28.—ח and ע in the same position at the beginning of the word receive instead of *ǎ* or *ǐ* usually *ě*: עֲגָלָה, חֲרָפָה, חֲרָפָה לְשׁוֹן, חֲרָפָה לְשׁוֹן, חֲרָפָה לְשׁוֹן (עֲגָלָה). Cf. §28l.

Syllable completely closed, as exception: חֲרָפָה *c.* reproach, חֲרָפוֹת, חֲרָפוֹת הַיָּמִינִי, חֲרָפוֹת הַיָּמִינִי.

§ 36. Feminine Segholate Forms we call § 36. such nouns as have the feminine ending ת affixed not ^{a.} by means of a full vowel, but only of a helping vowel (— or —): *mišmart* מִשְׁמָרְתָּ, *tôkhacht* תּוֹכַחְתָּ. (Cf. §18cβ.γ).

Their inflexion coincides in the singular with that *b.* of masc. segholate forms from strong stems, § 28: מִשְׁמָרְתָּ, מִשְׁמָרְתִּי, מִשְׁמָרְתֶּיךָ; *ô*, however, when suffixes are added, becomes more frequently *ǔ*, *e. g.* נִחַשְׁתָּ,

brass, נְחֹשֶׁתִּים, *du.* נְחֹשֶׁתִּים double chains, beside גְּלִגְלוֹת, גְּלִגְלוֹתָיו.—Examples of the thinning of *ā* to *i*: אֲבִירָה, mistress, אֲבִירָתָה, אֲבִירָתֶיךָ; the inff. שֵׁבֶת from יָשַׁב, לָדָת from יָלַד, רָרַת from יָרַד (§68*f*), גָּשְׁתָּ from נָגַשׁ, לְדָתָהּ, לְרָדָתָהּ, גָּשְׁתָּם, רָדָתָו, לְדָתָהּ.—S^ghōl (cf. §28*k*) is found in the inf. of הִלָּךְ, לָכָה, לָכְתָם (§68*i*).

c. In the plur. *a* is preserved, in the syllable before the tone, in most cases as *ā*, *e. g.* מִשְׁמֵרוֹת; מֵאֲכָלָהּ; knife, מֵאֲכָלוֹת; מִתְּרוֹת capital (of a pillar), מִתְּרוֹת; מִתּוֹכָהוֹת; טַבְעֵלָה, טַבְעֵעַת. But אֲנָתָה, letter, *pl. abs.* אֲנָרוֹת. When the tone advances: מִשְׁמֵרוֹתָם, זָהָב.

d. In the feminines of nouns inflected like יָצַר, אֵיבָה (§24*d*)—including, therefore, the fem. of the partt. Qal, Pi., Hithp.—the vowel of the second radical is dropped in the plur., *e. g.* יָלְדָה *gignens*, יוֹלְדָה *pariens*, mother, יוֹלְדָתָו, יוֹלְדָתְכֶם, יוֹלְדָתוֹת; מְדַבֵּרָה, מְדַבֵּרִים, מְדַבֵּרָה; מְדַבְּרוֹת.

e. Examples with final א: הִטָּאתָ sin, sinoffering, הִטָּאתָ; יהוּדָה, יהוּדָתָה, חֲטָאתְךָ, חֲטָאתְכֶם, חֲטָאוֹת, חֲטָאוֹתָם (for *chatt'ôth* §10*c*2), חֲטָאתֶיךָ; *part. abs.* יִצָּאתָ, יִצָּאתָ, יִצָּאוֹת.

f. Note: בְּתֻנָּה *tunica*, בְּתֻנְתֶּיךָ, בְּתֻנְתֶּיךָ, בְּתֻנְתֶּיךָ, *pl. abs.* בְּתֻנְתֶּיךָ, בְּתֻנְתֶּיךָ, עוֹר.

g. Some nouns have besides the segholate forms a *st. abs.* in ה—, which is in some cases much more frequent than the other: עֲצָרָה, also עֲצָרָה, assembly, עֲצָרָתָהּ, also תְּפָאָרָה, ornament, beauty, עֲצָרָתָהּ בְּנָדִים.

- אחות sister, אחות אהרן, אחותי, אחותה. — *pl.* [אחיות]
 אחיותיו, אחיותיהם; אחותיך, ולאחותיכם.
 חמות mother-in-law, חמותך, חמותה.
 איש man, אישה. — *pl.* אנשים and אישים (3), אנשי סדם,
 אנשיו, אנשיהן.
 אשה woman, אשת אברם, אשתו, אשתה. — *pl.* נשים, נשי למך.
 אמה maid, אמתי, אמהה. — *pl.* אמהות*, אמהות עבדיו,
 אמהתי, אמהתיכם.
 בית house, בית עבדכם, ביתה. — *pl.* בתים**, בתי ירושלם,
 בתיה, בתיכם.
 בן son, בנהרן (17, 17 בן; בנהרן §20cβ; בנו and בני),
 בני, בנה, בנה. — *pl.* בנים, בני ישראל, בניה, בנייהם.
 בת daughter, בתהרן, בתי, בתכם. — *pl.* בנות, בנות-לוט,
 בתיה, בתיכם.
 יום day, היום to-day, יום מותי, ביום; ימים *biduum*. —
pl. ימים, פלמי אדם, ימיו, ימיהם.
 כלי vessel, כלי, כלי נחשת, כליה (§30c). — *pl.* כלים, כלי
 זהב, כליהם.
 מים water *** (20ca), מי המבול, מימי הנהרן,
 מימי, מימיהם.
 שמים heaven *** השמים ושמי השמים, שמי, שמיכם.
 עיר town *f.* עירה. — *pl.* ערים, ערי הכפר, עריה, עריכם.

* Instances from Aramaic and Arabic of the insertion of *h* in the plur. are given by Nöldeke, Sitzungsberichte der Berl. Akad. der Wiss. 1882, p. 1178. 1179.

** Pronounce *bātîm*, *bâtê* (exception to §6a).

*** Plural with ending stripped of the tone, not Dual.

ראש *head, ראשי, ראשכם. *pl.*—ראשים, ראשי העם, ראשיהן.

פה mouth, פיה; suff. פיו, פיהו, פיהם, פיהם.

§ 39. Numerals. אחד 1, *st. c.* אחת; *f.* אחת, § 39. *a.*
 בְּרָכָה אַחַת, מְקוֹם אֶחָד (§ 11f2) is an adj., *e. g.* אַחַת הַהָרִים, rarely subst.: *st. c.* אַחַת הַהָרִים.

שְׁנַיִם 2, *f.* שְׁתַּיִם **, is, properly speaking, an abstract subst.: the number *two*, couple. What is enumerated stands either in apposition: שְׁנַיִם פָּרִים, שְׁנַיִם כְּרוּבִים, שְׁנַיִם עָרִים, or is subordinated in the genitive: שְׁתַּיִם הַשָּׂפָהוֹת, שְׁתַּיִם בָּנִים.

The numerals from 3 to 10 are likewise abstract nouns with forms for the masc. and fem.; notice, however, that the masculine form is employed when the word enumerated is of the feminine gender, and *vice versa*.

Maculine form		Feminine form	
with fem. substs.:		with masc. substs.:	
<i>st. abs.</i>	<i>st. cstr.</i>	<i>st. abs.</i>	<i>st. cstr.</i>
שְׁלֹשׁ 3	שְׁלֹשׁ	שְׁלֹשָׁה 3	שְׁלֹשֹׁת
אַרְבַּע 4	אַרְבַּע	אַרְבַּעַה 4	אַרְבַּעַת

* From *râš*, originally *ra's*; hence plur. properly, acc. to § 28, *râšîm*, cf. § 10c2.

** *Dāghēš lene* (contrary to §§ 5c.6a), because the punctuation presupposed the pronunciation *eštajim*, *eštê*.—Philippi, ZDMG. [Zeitschrift d. deutschen morgenländ. Gesellschaft] XXXII, 85 ff. and H. Strack, *ibid.* XXXIII, 301 f. may be compared.

Masculine form with fem. substs.:		Feminine form with masc. substs.:	
<i>st. abs.</i>	<i>st. cstr.</i>	<i>st. abs.</i>	<i>st. cstr.</i>
חַמֵּשׁ 5	חֲמִשׁ 5	חַמֵּשָׁה 5	חֲמִשָּׁת 5
שֵׁשׁ 6	שֵׁשׁ 6	שֵׁשָׁה 6	שֵׁשָּׁת 6
שִׁבְעָה 7	שִׁבְעָה 7	שִׁבְעָה 7	שִׁבְעָת 7
	שְׁמֹנֶה 8	שְׁמֹנֶה 8	שְׁמֹנֶת 8
תֵּשַׁע 9	תֵּשַׁע 9	תֵּשַׁעָה 9	תֵּשַׁעָת 9
עָשָׂר 10	עָשָׂר 10	עָשָׂרָה 10	עָשָׂרָת 10

שָׁלֹשׁ עָרִים; עָרִים שָׁלֹשׁ; שְׁלֹשׁ סָאִים; שְׁלֹשׁ מֵאוֹת; שְׁלֹשָׁה
בָּנִים; יָמִים שְׁלֹשָׁה; שְׁלֹשָׁת בָּנָיו.

- d. In the composite numbers from 11 to 19, only the units from 3 to 9 come under the rule given in §c.

With masc. substs.:		With fem. substs.:	
אַחַד עָשָׂר, עֶשְׂתֵּי עָשָׂר 11	אַחַת עָשָׂר, עֶשְׂתֵּי עָשָׂר 11		
שְׁנַיִם עָשָׂר (82) 12	שְׁתַּיִם עָשָׂר (31) 12		
שְׁלֹשָׁה עָשָׂר 13	שְׁלֹשׁ עָשָׂר 13		
אַרְבָּעָה עָשָׂר 14	אַרְבַּע עָשָׂר 14		
חַמֵּשָׁה עָשָׂר 15	חֲמִשָּׁה עָשָׂר 15		
שֵׁשָׁה עָשָׂר 16	שֵׁשׁ עָשָׂר 16		
שִׁבְעָה עָשָׂר 17	שִׁבְעַת עָשָׂר 17		
שְׁמֹנֶה עָשָׂר 18	שְׁמֹנֶת עָשָׂר 18		
תֵּשַׁעָה עָשָׂר 19	תֵּשַׁעָת עָשָׂר 19		

- e. NOTE. 1. The formerly perplexing numeral עֶשְׂתֵּי is found in Assyrian as *ištin*.—2. The units from 3 to 9 stand before עָשָׂר in the *st. abs.* of the fem., before עָשָׂרָה in the *st. c.* of the masc.—

3. The first unit stands in the *st. c.*; the second acc. to the *K^{ethâbh}* almost always in the *st. abs.*, since עָשָׂר וְשָׁנַיִם and עֶשְׂרֵים וְשָׁנָה are without a doubt *Q^{êrê} perpetuum* (§9*b*) for עָשָׂר וְשָׁנָה and עֶשְׂרֵים וְשָׁנָה, each of which is found only four times in the consonantal text.

אֶחָד עָשָׂר כּוֹכָבִים, שְׁנַיִם עָשָׂר אַנְשִׁים, שֵׁשׁ עָשָׂר בְּנוֹת.

Certain nouns frequently numbered (as אִישׁ, אֶלֶף *f.* 1000, אַמָּה cubit, בָּקָר cattle, יוֹם, נֶפֶשׁ, שָׁנָה, שָׁקָל) usually remain in the sing. after the numerals from 11 to 19, occasionally also after larger numbers (cf. Engl. "three pound ten", "five foot eight"), *e. g.* הַשְּׁעָה עָשָׂר, אִישׁ הַמֵּשׁ עָשָׂר אַמָּה.

20 עָשָׂרִים (*pl.* of עָשָׂר); 30 שְׁלֹשִׁים, 40 אַרְבָּעִים, 50 *g.* חֲמִשִּׁים, 60 שֵׁשִׁים, 70 שִׁבְעִים, 80 שְׁמֹנִים, 90 תְּשַׁעִים (thus *pl.* of the corresponding units).

The noun numbered, when following the tens and undetermined, stands usu. in the sing.: שְׁשִׁים עִיר, but שְׁשִׁים אַמּוֹת, as also גְּדֵלוֹת עָרִים and שִׁבְעִים אֶחָד. —Rarely חֲמִשִּׁים צְדִיקִים 18, 24 and such like.

In numbers containing both tens and units either *h.* the units are placed first (esp. in the earlier books) or the tens as is usually done in English, *e. g.* 35 חֲמִשָּׁה וְשָׁלֹשׁ, 33 שְׁלֹשִׁים וְשָׁלֹשׁ. With a noun; שְׁשִׁים וְשָׁנָה 5, 20; חֲמִשָּׁה וְשָׁנָה 12, 4.

100 מֵאָה; 200 מֵאוֹת (§10*c*2); 300 שְׁלֹשׁ מֵאוֹת (and *i.* so on, as with עָשָׂר).—1000 אֶלֶף; 2000 אַלְפִים; 3000 שְׁלֹשַׁת אַלְפִים; 4000 אַרְבַּעַת אַלְפִים (and so on acc. to §*c*, col. 4).—10000 רִבְבָה *μυριάς*.

מָאָה אִישׁ, מָאָה נְבִיאִים, מָאָת שָׁנָה; מָאָתִים אִישׁ, מָאָתִים
 הַבָּלִים; אַרְבַּע מֵאוֹת שָׁנָה, שְׁבַע מֵאוֹת פָּרָשִׁים. || אֶלֶף אָמָה,
 אֶלֶף פָּרִים; אֲלָפִים אִישׁ, אֲלָפִים סוּסִים; שְׁלֹשָׁת אֲלָפִים גְּמָלִים,
 אַרְבַּעִים אֶלֶף פָּרָשִׁים. שְׁלֹשָׁת אֲלָפִי אִישׁ, שְׁלֹשָׁת גְּמָלִים.

k. Many substantives denoting weight, measure, or time are dropped where the context leaves no doubt as to the meaning; Shekel: מָאָה כֶּסֶף; ephah: עֶשְׂרֵה זָהָב; loaf: מָאָתִים לֶחֶם; שֵׁשׁ שַׁעֲרִים.

l. Ordinal numbers: ראשון first, שני second, שלישי third, רביעי fourth, חמישי (החמישי) fifth, ששי sixth, שביעי seventh, שמיני eighth, תשיעי ninth, עשירי tenth.

m. The ordinals above 10 are wanting and in their stead the corresponding cardinal numbers are used: בארבעים שנה, בשבעה-עשר יום, בעשתי עשר הודש.

n. NOTE. In counting years and the days of the month the first ten ordinal numbers are often indicated by the cardinals: בראשון באחד להודש in the first (month), on the first (day) of the month 8, 13.

o. To express fractional parts the feminines of the ordinal numbers above enumerated are most frequently employed: חמישית (חמישית) $\frac{1}{5}$, רביעית, $\frac{1}{4}$, שלישית third part, $\frac{1}{3}$, ששית $\frac{1}{6}$, שביעית $\frac{1}{7}$, עשירית and עשיריה $\frac{1}{10}$.— $\frac{1}{2}$, חצי, חצי, $\frac{1}{4}$, רבע and רבע, $\frac{1}{5}$, חמש.

p. Distributives: שבעה שבעה שנים two each, שבעה שבעה שנים seven each.

-fold is expressed by the feminine dual of the *q*. corresponding cardinal: אַרְבַּעַתַּיִם, אַרְבַּעַתַּיִם.

C. PARTICLES (§§ 40—46).

§ 40. Particles with Suffixes. The particles § 40. ^{a.} are joined to the suffixes of the noun.

Deviations with respect to the union-vowel. Fre- b. quently *ā*, where the noun has Š^hwâ or Šêrê; even in pausal forms הָאֵל for הֵאֵל.—הֵן, הֵם without a union-vowel when the stem ends in a consonant, *v.* §43*f.*—עִמָּה *v.* §43*d.*

Verbal suffix (see §78*c*). See also אֵין §41,2; *c.* אֵינָה §42*f.*; תִּחְתַּנָּה §43*b.*; כְּמוֹנִי §45*d.*

הֵן, הֵיָה *ecce*.—הֵנִי *ecce me*, הֵנִי and (with Nûn *d.* demonstr. § 80) הֵנָּנִי *ecce nos* along with הֵנָּנִי, הֵנָּנִי; 2. *p.* הֵנָּה, *f.* הֵנָּה, *pl.* הֵנָּכֶם; 3. *p.* הֵנֹו, הֵנָּם.

יֵשׁ, יֵשׁ־ it is, was (converse of אֵין).—יֵשְׁהָ thou art, *e.* יֵשׁוּ עִשׂוּם הָסֵד ye show favour, הֵיֵשְׁכֶם (הָ §42,1); יֵשְׁנֹו (4) he is.

עוֹד still.—עוֹדֵנִי הַיּוֹם הֵזֶק I am still vigorous; *f.* 2. *p.* עוֹדָה, *f.* עוֹדָה; 3. *p.* עוֹדֵנִי הֵי he is still alive, *f.* עוֹדָה; עוֹדָם.—עוֹדֵי ψ 104, 33 and בְּעוֹדֵנִי while I yet am (alive); בְּעוֹדֵנִי הֵי G. 25, 6; מֵעוֹדֵי since I am (alive) =all my life long 48, 15.

§ 41. Negative Particles. 1. לֹא *oû*, negation § 41. of an action: *not*; without a verb: *no*.

2. אֵין (proply. *subst.*, nothingness) negatives the being, existence of something or of somebody, hence joined not with verbs, but with nouns (participles): מֵיִם אֵין there is no water. Generally in the *st. c.* at the head of the phrase: אֵין לֶחֶם וְאֵין מַיִם there is no bread and no water; but also: וּפְתָר אֵין אֹתוֹ and there was no interpreter of it (the dream) 40, 8, cf. 19, 31.—With *suff.*: אַיִנְךָ thou art not . . . (אַיִנְךָ יוֹדֵעַ) thou knowest not), אַיִנְכֶם, אַיִנִּי; with verbal *suff.*: אֲרִנֶּנִּי I am not; אֲרִנֶּנּוּ he is not, אֲרִנֶּנָּה; אֲרִנֶּנּוּ we are not.

3. אַל $\mu\eta$, *ne*, with the jussive (§47e), esp. with prohibitions and to express a wish that something may not happen: אַל-תִּשְׁחַתּוּ *perdes*, אַל-תִּשְׁחַתּוּ *ne perdas*.

NOTE. אַל with Indicat. is rare: אַל-תִּבְרַח 19, 17, אַל-נָא וְשִׁים, 1 Sam. 25, 25, cf. Jos. 1, 7. ψ 121, 3. Prov. 3, 30.

4. פֶּן- (always with Maqqēph) $\mu\eta$, *ne*, esp. α) after expressions of fear, β)=that not, lest.

5. לְבִלְתִּי with the *inf.*, not to.

§ 42.
a.

§ 42. Interrogative Particles. 1. הֲ, simple question, both when the answer is uncertain (הֲשָׁלוֹם לוֹ does it go well with him?), and esp. (like *num*) when a negative answer is expected (הֲשֹׁמֵר אָחִי אֲנִי am I my brother's keeper?). Also in an indirect question: לְרֹאוֹת הֲקִלּוּ הַמַּיִם to see if the waters had decreased 8, 8.—הֲלֹא *nonne*.

NOTE. ה interrogativum receives: *a*) before non-gutturals *b*. with a vowel always: Châṭēph-Páthach, הֲהַשְׁתִּיחַ wilt thou destroy? 18, 28; הֲהִלַּכְתִּי wilt thou (*f*.) go? 24, 58.—*β*) before non-gutturals with Š^wá either: Páthach with follg. Dāg., הֲלִבְנֵי 17, 17, הֲפִצְעִיקָתָהּ 18, 21, הֲפִתְחִילְתָּ בְנֵהָ 37, 32, or: Páthach without follg. Dāg., הֲמִכַּסְתָּהּ 18, 17, הֲמִיְדַעְתֶּם know ye? 29, 5, cf. 27, 38. 30, 15.—*γ*) before gutturals with Qāmēs: Š^ghól (cf. §11²) הֲהָאֵשֶׁב 24, 5. הֲהֵאֱלֹכִי.—*δ*) otherwise before gutturals: Páthach (w. Dāg. forte implic.), הֲאָח לְכֶם הַעוֹד have ye yet a brother?

2. אם, if, whether, in an indirect question. *c*.

3. אם . . ה, in a disjunctive question, direct (37, 8) *d*. and indirect (24, 21. 27, 21. 37, 32).

4. מי, מה see §16*e.f.*—לְמָה and לְמָה' §45*e6*. *e*.

5. *aj* where? only in composition: אֵינִי where is *f*. he? אַיִם where art thou? אַיִה where?—אֵי זֶה 1) where?, 2) which?; אֵי מִזֶּה whence?

ה, זֶה, הוּא, אֲפֹא not unfrequently to give ani- *g*. mation to the question: מִי זֶה *quisnam?*; מִי אֲפֹא *quis tandem?* 27, 33; מִה-זֶה 3, 13. 12, 18.

Questions are sometimes found without an inter- *h*. rogative particle, esp. questions of surprise; אַתָּה זֶה thou here art my son Esau? 27, 24; cf. 18, 12. 1 Sam. 25, 11.

§ 43. Independent Prepositions. אֶל- unto, §43. *a*. עַד till, עַל over, ended originally in *aj*, hence often in poetry: אֵלַי, עִרִי, עָלַי. Before suffixes the fuller form is always employed; accordingly when joined

with suff. these preps. look like plurals*: אָלִי; אֲלֵיָהּ, אֲלֵיָךְ; אֲלֵיהֶם (defect. אֲלֵיהֶם), poet. אֲלֵימוֹ (cf. §22ee), אֲלֵיהֶן. — עָדָי; עָדָיָהּ; עָדָיו, עָדָיָהּ; עָדָיְכֶם; עָדָיְכֶן; עָדָיְכֶם! — עָלָי; עָלָיָהּ; עָלָיו, עָלָיָהּ; עָלָיְכֶם; עָלָיְכֶן; עָלָיְכֶם, poet. עָלָיְכֶן, עָלָיְכֶם.

b. The follg. really stand in the plural before suffixes: סָבִיב סָבִיב round about, אַחֲרֵי אַחֲרֵי behind, תַּחַת תַּחַת under, instead of. — סָבִיבְךָ, סָבִיבְהֶן, סָבִיבְנוּ, סָבִיבְנוּ. Oftener: סָבִיבְתִּי, סָבִיבְתֶּם round about me, &c. — More frequent than אַחֲרֵי is אַחֲרַי. With suff. always: אַחֲרַי behind me, אַחֲרֵיךָ &c. — תַּחְתִּי; תַּחְתֵּךְ; תַּחְתֵּיהֶם, תַּחְתֵּיכֶם; תַּחְתֵּינִי, תַּחְתֵּיךְ, תַּחְתֵּיוֹ, תַּחְתֵּיהֶן and תַּחְתֶּם!, תַּחְתֵּיהֶן. With verbal suffix תַּחְתָּנָה 2, 21.

c. בֵּין between. בֵּינִי, בֵּינָהּ, בֵּינוֹ. The suff. of the plur., however, are attached to the plur.: בֵּינֵיהֶם, בֵּינֵיכֶם, בֵּינֵינוּ, to the fem. plur.: בֵּינוֹתֶיךָ, בֵּינוֹתֶם.

d. עִמִּי with. עִמִּי, עִמָּךְ, עִמָּהּ, עִמָּךְ, f. עִמָּךְ; עִמּוֹ, עִמָּהּ; עִמָּנוּ, עִמָּהּ; עִמָּכֶם, עִמָּהּ (5), עִמָּהֶם. — For עִמִּי oftener, esp. in the earlier period, עִמְדִי (Böttcher §894, II).

e. אֶת־ with: אֶתִּי; אֶתְךָ, אֶתָּהּ, f. אֶתְךָ; אֶתּוֹ, אֶתָּהּ; אֶתְכֶם; אֶתְכֶן.

f. אֶת־ (points out the determinate accus., §20e): אֶתִּי me; אֶתְךָ, אֶתָּהּ, f. אֶתְךָ; אֶתּוֹ, אֶתָּהּ; אֶתְכֶם; אֶתְכֶן; אֶתְהֶן. Rarely אֶתְהֶם (2) and אֶתְךָ. — Often written *plene*: אוֹתִי &c.

* P. de Lagarde, *Symmicta* II, 101—103, *Mittheilungen* 231f. pronounces the forms in question to be real plurals.

§ 44. מִן, from, has preserved its independence § 44.
almost exclusively in the following cases: 1. often in ^{a.}
poetry: מִן-קָמִי, מִן-אֵיבִי; 2. in most cases before the
article: מִן-הָאָרֶץ, מִן-הָעֵץ.—Elsewhere מִן coalesces
with the following substantive to form one word:
α) assimilation: מִן + מָן becomes מִמָּן, מִמְקָדָם, מִמְבֵּיתָם. In
letters with Š^wâ Dāghēš is sometimes omitted (§6f3),
e. g. מִלְמַעְלָה from above; β) when the following word
begins with מִ, contraction to מִי takes place; מִימִינָה
from thy right hand, מִימִי רָשָׁע; γ) compensation length-
ening before gutturals and מִ, *e. g.* מִמְהָרָן, מִמְאִישׁ, מִמְרָחֵק,
before the article מִמְהָעוֹבָה; מִמְהוֹה see §9b; δ) be-
fore ה and ה sometimes virtual doubling: מִמְהוֹץ, מִמְהוֹט
14, 23, מִמְהוֹת.—Poetical bye-form מִמִּי.

With suffixes: מִמֶּנּוּ, מִמֶּהֶם, מִמֶּהֶנָּה. Elsewhere doubled: *b.*
מִמִּי from me; מִמִּיָּה, מִמִּיָּךְ, מִמִּיָּהוּ, מִמִּיָּהוּ from him, מִמִּיָּהוּ
from her; מִמִּינוּ from us.

§ 45. The Prefixes מִן, מִן, מִן. The prepositions מִן § 45.
(in), מִן (sign of the dative) and the particle of ^{a.}
comparison מִן (as), because short proclitics, are always
fused with the following word into one whole. The
fuller forms, forming an independent word, מִמּוֹ, מִמּוֹ,
מִמּוֹ (but *v.* § d) belong exclusively to poetry.

מִן with suffixes: מִמִּי; מִמִּיָּה, מִמִּיָּךְ, מִמִּיָּהוּ, מִמִּיָּהוּ; *b.*
מִמִּי and מִמִּיָּה, מִמִּיָּךְ (15) and מִמִּיָּהוּ (3).

מִן with suff.: מִמִּי; מִמִּיָּה, מִמִּיָּךְ (cf. §22ia), מִמִּיָּה, מִמִּיָּה; *c.*

כִּי, לָהּ; לָנוּ; לָכֵם (*f.* לְכַנָּה Ez. 13, 18); לָהֶם. — poet. לָמוֹ (cf. §22*iε*), *e. g.* 9, 27 = לָהֶם; Isa. 44, 15. 53, 8 = כִּי.

d. כִּי with suff.: כִּיכֶם, כִּיָּהֶם. Otherwise always כמוֹנִי: כמוֹנִי as I; 2. *m.* כִּימֹהֶוּ; כִּימֹהֶוּ; כִּימֹנִי; † כִּימוֹכֶם; † כִּימוֹהֶם (3).

e. With respect to the punctuation (cf. §11*g.h*) note further:

1. before a vowel they have Š^{wâ}: כִּיבְּרִית, כִּימְלֶךְ; כִּידוֹד; כִּיבְּרִית;

2. before a guttural with Chātēph the corresponding short vowel: כִּיבְּאִמֵּר, כִּיבְּאִמֵּר, but כִּיבְּאִמֵּר, כִּיבְּאִמֵּר, כִּיבְּאִמֵּר;

3. before Š^{wâ} ı̄: כִּיבְּלִמָּה, but כִּיבְּהִיבְּרִית;

4. before the article: כִּיבְּהָר, כִּיבְּהָר, see §17*e*.

5. before the tone-syllable is found sometimes *ā*: often before כִּי, כִּי and כִּי, *e. g.* כִּיבְּרִית, כִּיבְּרִית, כִּיבְּרִית.

6. before כִּי Páthach with Dāghēš: כִּיבְּמָה, in pause and before כִּי: כִּיבְּמָה (see Delitzsch to Isa. 2, 22); כִּיבְּמָה. — כִּיבְּמָה, כִּיבְּמָה for what purpose? why? Mostly כִּיבְּמָה, *e. g.* כִּיבְּמָה לָמָּה תִּשְׁקָלוּ wherefore will ye weigh?, כִּיבְּמָה לָמָּה תִּשְׁקָלוּ 12, 18, כִּיבְּמָה לָמָּה תִּשְׁקָלוּ Cant. 2, 15, כִּיבְּמָה לָמָּה תִּשְׁקָלוּ wherefore then?; but before כִּי, כִּי, כִּי usu. כִּיבְּמָה, *e. g.* כִּיבְּמָה אִמְרָתָּ 12, 19, cf. 27, 45.

f. ל before the tone-syllable receives, further, an *ā*:

α) before infinitives: לָלֶכֶת to go, לָלֶדֶת to bear, לָשֶׁבֶת, לָרֶדֶת, לָבֹא, לָגֹר, except when the inf. is closely connected with the following word, *e. g.* לָשֶׁבֶת אֲבָרָם 16, 3;

β) in pause with pairs of words: לָמִים לָמִים 1, 6; —

γ) note also: לְבֵטַח in safety, לְעַד and לְנֶצַח for ever, לְרֵב in abundance.

§ 46. Wāw copulativum (§11*g.h*). A. 1. Before a vowel ו takes Š^wâ: וְהֶאֱרָץ, וְהִשָּׁנָה, וְרִיחָה.—2. Before a guttural with Châṭēph, the corresponding vowel: וְהַמְרִים, וְהַמְרִים; but וְאֵלֶיהֶם, וְאֵלָיו (וְיִהְיֶה).—3. Before Š^wâ and the labials ו is written: וּבְקָר, וּמְלֶכֶךְ; וּשְׂפָחַת, וּשְׂפָחַת; so וְזָהָב 2, 12, because for וְזָהָב + וְ. For וְיִהְיֶה, וְיִהְיֶה &c. see §76*b.c*. וְיִהְיֶה (and may he live) out of וְיִהְיֶה + וְ.—4. Before the tone-syllable often ו, esp. α) in pairs of words: 8, 22, תָּהוּ וְבָהוּ, יוֹם וְלַיְלָה, כְּבוֹד וְעֹז, בְּבוֹד וְעֹז; β) at the end of a sentence or part of a sentence.

B. Use of Wāw copulativum. 1. In circumstantial clauses, to introduce the subject, *e. g.*: God appeared to Abraham וְהוּא יָשָׁב בְּפֶתַח הָאֹהֶל as he sat by the door of the tent 18, 1, cf. 19, 1. Also so as, at the same time, to bring out a contrast, *e. g.*: What wilt thou give me וְאֲנֹכִי הוֹלֵךְ עָרִירִי seeing I go hence childless? 15, 2, cf. וְאֲנֹכִי זָקֵן seeing my lord is old 18, 12; I have ventured to speak וְאֲנֹכִי עָפָר וְאֶפֶר although I am dust and ashes 18, 27.—Also in complex nominal sentences, *e. g.*: Wherefore wilt thou stand without וְאֲנֹכִי פָנִיתִי הַבַּיִת seeing I have prepared the house? 24, 31. Why are ye come to me וְאַתֶּם שֹׂנְאֵתֶם וְאַתֶּם seeing ye hate me 26, 27.

- c. 2. To express the ground or reason, *e. g.*: Now I know that thou fearest God, וְלֹא הִשְׁכַּחְתָּ since thou hast not withheld 22, 12; hinder me not וְהָצַלְתִּי 'רַה' הַדְרִי since J. hath prospered my way 24, 56, cf. 20, 3. ψ 7, 10. 60, 13.
- d. 3. To introduce final clauses (that, in order that), mostly after the imptv., but also after the jussive, Isa. 5, 19, and cohortative (§47*g*), Job 32, 20; occasionally, too, after the impf., 1 Kings 22, 20.
- e. The verb following ו stands α) in the cohortative (1. *pers.*) or β) in the jussive (2. and 3. *pers.*). Exx.: α) Give me a possession of a burying-place וְאֶקְבְּרָה that I may bury 23, 4; bring it to me וְאֶכְלָה that I may eat 27, 4; bring them out וְנִדְעָה אֲתֵם that we may know them 19, 5, cf. 24, 56. 27, 25. 29, 21 &c. Isa. 5, 19; let down thy pitcher וְאִשְׁתָּהּ (§74*v*) 24, 14.— β) Serve him alone וְיַצֵּל אֶתְכֶם that he may deliver you 1 Sam. 7, 3; entreat Jahwè וְיִסֵּר that he may take away the frogs from me Ex. 8, 4; wait on Jahwè וְיִשַׁע לְךָ that he may help thee Prov. 20, 22; who will persuade Ahab וְיֵעַל וְיִפֹּל that he may go up and then fall 1 Kings 22, 20.—The jussive is often not recognisable as such (cf. §47*e*): Bring her forth וְתִשְׂרָהּ that she may be burned 38, 24, cf. וְתִלֵּד 30, 3; I will speak וְיִרְוַח־לִי that I may find relief Job 32, 20.

D. THE VERB (§§ 47—80).

§ 47. Tenses and Moods, how expressed. § 47.

The Hebrew verb has no special forms by which to express the *time* of an action (present, past, future); instead of this the action is represented only as being *completed* or *uncompleted*: *Perfect* and *Imperfect*.
a.

The perf. accordingly serves for the most part to indicate the past; it is, besides, employed in prophecies particularly, and in asseverations, because in these the action is regarded as certain, *i. e.* practically as completed. b.

The Hebrew impf. (often, but with less propriety, termed future), as denoting the unfinished action, is very often employed to express the future, then also to express such actions as ought to happen ["thou wilt not kill"="thou shalt not kill"], and such as are conceived as possible, permitted, becoming (Potential). c.

Both moods (this appellation is according to the foregoing more suitable than the misleading "tenses") may be used to give expression to general truths known by experience, which are rendered in English by the present, according as the event in question is regarded as one that has regularly taken place in the past, or as one continually recurring and d.

therefore belonging also to the future; *e. g.* ψ 10, 3 “for the wicked boasteth (הִלֵּל perf.) of his heart’s desire” and Prov. 1, 16 “for the feet of the wicked run (רָצְוּ impf.) to evil and make haste (יִמְהָרוּ impf.) to shed blood.”

As varieties (sub-moods) of the imperfect are to be noted:

- e.* 1. The *Jussive*, to express a command, wish or (after אַל §41, 3) prohibition, only in 2. and 3. *pers.* In Hebrew it has external marks of recognition only in the uninflected sing. (hence not in 2. *f.*) viz: α) the shortening of the vowel of the last syllable in all impff. in which this vowel is \hat{i} (*i. e.* mostly in the Hiph’îl), and in the impf. Qal of verbs ע"ו , *e. g.* יִכְרִית , *juss.* יִכְרֹת ; יָשׁוּב , *j.* יָשׁוּב ; β) the rejection of the ending ה־ in the verbs ל"ה , see §74*n.o.*

- f.* NOTE. α) Jussive in final clauses, see §46*e.*— β) Jussive frequently in conditional clauses, in the protasis (ψ 45, 12), in the apodosis (G. 4, 12), in the protasis and apodosis ($\text{יְשִׁירֶה אֶת־הַשָּׁמַיִם וְיִהְיֶה לְךָ לְלַיְלָה}$ if thou appointest darkness, then it will be night ψ 104, 20). Cf. §88*e* β .

- g.* 2. The *Cohortative* or *Voluntative* is formed by affixing ה־ to the 1. person (*sing.*: I will, I should like to; *plur.*: we will, let us). Cf. the ה־ of direction §20*c.*—The cohortative and the *Nûn demonstrativum* (§ 80), preserved only before suffixes, are the remains of an old *Modus Energicus*.

On perf. and imperf. with Wāw consecutive see §64. *h.*

The *participle a)* is for the most part to be rendered in English by the present indic.; it describes, in that case, a continuing, abiding act or an event just taking place.—β) It further serves to indicate the future, especially when the event is represented as just at hand and in promises, כִּי מִשְׁחֵתִים אֶנְהוּ אֶת־הַמָּקוֹם *nam deleturi sumus hunc locum* 19, 13, cf. 19, 14; אֲנִי מֵאֲבָרְהֶם אֲשֶׁר אֲנִי עֹשֶׂה shall I hide from A. what I am now about to do? 18, 17; אֲבֵל שָׂרָה אֲשֶׁתָּהּ אֲבֵל שָׂרָה shall . . . 17, 19; esp. after הִנֵּה בֵן, *e. g.* 6, 17. Isa. 3, 1, הִנֵּה הָעַלְמָה הָרָה וְיִלְדֶת בֵּן behold! a virgin shall conceive and bear a son Isa. 7, 14.—γ) Finally, the participle indicates something that happened while some other event was taking place, in which case it is to be rendered by a past tense, *e. g.* 18, 1. 19, 1. 29, 9.

For the infinitive absolute see §63. *k.*

§ 48. Origin of the Hebrew Verb. The Hebrew (Semitic) verb had its origin in the combination of a noun with the personal pronoun treated of in §15a. *§ 48. a.*

The *perf.* is formed by a concrete (or participial) noun, *nomen agentis*, followed by the personal pronoun: קָטַלְתָּ a killer thou=killed hast thou=thou hast killed. *b.*

- c. The *imperf.* is expressed by a (probably) abstract or infinitive noun, *nomen actionis*, preceded by the personal pronoun. לַתּוֹכֵחַ thou (to) kill=thou wilt kill.
- d. The different position of the pron. is easily intelligible psychologically: in the completed action we are more particularly interested in the fact; in an action which is not yet completed, we take more interest in the person of the agent.
- e. Owing partly to the origin of the verb as described, partly to the frequent use of the 3. person, we can understand how in the 3. person (of the perf. at least) all indication of the person came to be dispensed with, and the 3. *p. m. sg. perf. Qal* thereby to be the ground-form of the verb. Hence too the Hebrew verb is given in the lexicons under this form.*

§ 49. § 49. The Voices of the Verb (Conjugations, *Genera verbi*). Just as in Greek we distinguish three genera verbi (active, passive, middle voice), so there are in Hebrew seven common and a few rare modifications of the verbal idea, for which the unsuitable name conjugations—unsuitable, because used in Latin in an entirely different sense—has become current, and for which we propose to substitute *voices*.

* In verbs whose second radical quiesces (יָצַח, יָצַח, §§71. 72) this purpose is served by the infin. (construct).

They are usually named after the form they assume *b.* in the old paradigm פָּעַל (do)*. Only the first voice or the simple stem has a special name, קַל, *i. e.* light, because not burdened either by external or by internal affirmative additions.—Recent authorities name these voices more appropriately after the form they present in the now usual paradigm קָטַל.

II. Niph'al, נִפְעַל (Niqṭal, נִקְטַל), reflexive stem: *c.*
 1. reflexive, *e. g.* נִשְׁמַר take care of one's self, נִסְתַּר hide one's self; 2. reciprocal, *e. g.* נִשְׁפָּט go to law with one another, נִלְחָם *proeliari*, נִדְעָץ counsel, נִדְעָץ take counsel together; 3. passive, *e. g.* נִקְבַּר, נִקְבַּר and נִשְׂרַף, נִשְׂרַף.

III. Pi'el, פִּיעַל (Qittēl, קִיטַל), active intensive stem, *d.* denotes the intensification of the idea, esp. 1. iterative: נִצְחַק laugh, Pi. joke, נִקְבַּר bury, Pi. bury many; 2. causative: נִלְמַד learn, נִלְמַד teach, נִיָּלֵד bear, Pi. assist in childbirth; hence also declarative: נִצְדַק be righteous, Pi. declare righteous; 3. sometimes (particularly in denominatives) privative: נִשְׂרַשׁ root, נִשְׂרַשׁ root out, extirpate.

* According to this paradigm also, the first letter of the stem is called its פ, the second its נ, the third its ל. Verbs פ"נ are thus verbs with נ as their first radical, נ"פ those with פ as last radical. By נ"פ (§73) are denoted those verbs whose third radical is the same consonant as the second.

IV. Pu'al, פָּעַל (Quttal, קָטַל), passive of III.

- e. V. Hiph'il, הִפְעִיל (Hiqtíl, הִקְטִיל), active causative stem, causative of I. 1. with personal object, indirectly causative: שָׁמַע hear, הִשְׁמִיעַ cause some one to hear; hence also declarative: הִצְדִּיק declare just; רָשַׁע be wicked, הִרְשִׁיעַ declare guilty; 2. so that the act or condition denoted by the Qal becomes the object, directly causative*: הִגְבִּיר exert one's strength, show one's self strong, הִזְקִין become old, הִשְׂרִישׁ (denom. from שָׂרַשׁ) put forth roots.—The same Hiph. has often both significations: זָכַר remember; הִזְכִּיר α) cause some one to remember, put one in mind of, β) exercise memory one's self in regard to=mention something.

VI. Hoph'al, הִפְעַל (Hoqtal, הִקְטַל), passive to V.

- f. VII. Hithpa'el, הִתְפַּעַל (Hithqattël, הִתְקַטַּל), reflexive intensive stem: 1. reflexive: הִתְאַזָּר gird one's self, הִתְקַדְּשׁ sanctify one's self; 2. reciprocal: הִתְיַצֵּץ take counsel with another; 3. medial (*sibi*): הִלְךְ go, הִתְהַלֵּךְ go about for one's self, *ambulare*; 4. show one's self as, feign to be something: הִתְעַשֵּׂר feign to be rich, הִתְרוֹשַׁשׁ feign to be poor.

- g. In addition to these, there are a few rarely occurring voices of which the most important, the Pô'el,

* Others: "internally transitive" or "internally causative". The usual specifications "intrans." or "as the Qal" are incorrect.

Qôṭēl, may be specially mentioned. קוֹטֵל, פּוֹעֵל, the stem expressing end or motive, is formed by the insertion of *ô* (originally *â*) after the first letter of the stem. Examples from strong verbs are few in number (Stade §158. König §26,1); more common from verbs ע"ע (§73c).

§ 50. Laws of Vocalisation and Tone. § 50.
 Phonetic laws. Cf. §11*c.d.* To the law regulating the inflexion of the verb, viz: that before accented affirmatives beginning with a vowel* the vowel of the second radical, even when immediately preceding the tone, shall be reduced to Š^ewâ, we must note the following exceptions: 1. frequently before suffixes, *v.* §79*g*; 2. in pause before the fuller, and hence always accented, endings *ûn* and *în*, *e.g.* יִלְקָטוּן, יִתְּבַקְּוּן (cf. §14,6).

Accentual laws. *a*) Always accented are: the last *b.* syllable of the ground-form and the endings תָּן, תָּם (§51).—*β*) Also the verbal endings הַ, י, יִ (§§51. 52.53), except in: 1. the Hiph'il, 2. the verbs ע"י, ע"י, ע"י, 3. pausal forms, see §14*ia*.—*γ*) Unaccented are the endings תָּ, תִּי, נִי; נָה, נִי.

§ 51. Endings of the Perfect. 3. *sg. m.*—§ 51.
 3. *sg. f.* הַ. The older הַ always before suffixes, *a.*

* The so-called union-vowel treated of in §79*e* is here, on practical grounds, also regarded as beginning the affirmative (suffix).

elsewhere rarely. || 3. *pl.* ה, three times הן. Was it originally *ûna* (old plural ending of masc. nouns)?

b. 2. *sg. m.* תָּ, also תָּה (cf. אָתָּה). || 2. *sg. f.* תִּ, sometimes in K^hthibh תִּי, before suff. always תִּי, תִּי (cf. *atti* §15bβ). || 2. *pl. m.* תָּם, before suff. תָּם (אָתָּם, Arabic *antum*). || 2. *pl. f.* תָּן, no example with suffix.

c. 1. *sg.* תִּי (אָנֹכִי, change of כ to ת *v.* §22a). || 1. *pl.* נָה (cf. אָנֹה).

§ 52. § 52. Endings of the Imperative. 2. *sg. m.*—||

a. 2. *sg. f.* י— (cf. *î* in *atti*).

b. 2. *pl. m.* ה. || 2. *pl. f.* unaccented נָה, rarely יָ (with this old ending of the *pl. f.* cf. the Aramaic יָ—, and the Hebr. הָנָה, אָתָּנָה). Before suffixes, see §79dβ.

c. NOTE. הָ— affixed to the ground-form often serves to strengthen it; not unfrequently, however, it seems to have no appreciable value.

§ 53. § 53. Inflexion of the Imperfect. 3. *sg. m.*

a. ***י. (Originally the preformative was in most cases *jă*, s. §57d). 3. *sg. f.* ***ת (ת sign of the *fem.*). || 3. *pl. m.* ***י; the older ending הן esp. in and immediately before the pause. || 3. *pl. f.* ת***, rarely י***; thus with twofold indication of the gender. Before suffixes ת***, cf. §79dβ.

b. 2. *sg. m.* ת*** (cf. אָתָּה). || 2. *sg. f.* ת***; the older ending י— esp. in pause (cf. *attin* §15bβ). || 2. *pl. m.* ת***, also י*** see 3. *pl. m.* (ת, cf. אָתָּם, to indicate

the 2. person). || 2. *pl. f.* תָּ**נָה, rarely תָּ**נָה. Before suffixes תָּ**נָה.

1. *sg.* תָּ**נָה (אָנָה). || 1. *pl.* תָּ**נָה (אָנָה). c.

NOTE 1. Perhaps the analogy of the 2. *pl. f.* influenced the *d.* formation of the 3. *pl. f.*—2. The 1. *pl.* has no plural termination.—3. On תָּ**נָה, *pl.* תָּ**נָה of the cohortative see §47g.

§ 54. Perfect Qal (§51). The following is the § 54. inflexion of the transitive perf. (cf. §11c.d): a.

Plur.		Singul.	
קָטְלוּ	3.	קָטַלָּה <i>f.</i>	קָטַל <i>m.</i> 3.
קָטְלוּ <i>f.</i>	2.	קָטַלְתָּ <i>f.</i>	קָטַלְתָּ <i>m.</i> 2.
קָטְלוּ	1.	קָטַלְתִּי	קָטַלְתִּי 1.

Forms in pause: קָטְלוּ, קָטַלָּה acc. to §14ia. In the other forms accented — is lengthened to — (§14da), *e. g.* קָטַלְתָּ, קָטַלְתָּ. קָטַלְתָּ, קָטַלְתָּ remain unchanged.

The perf. with simple intransitive vocalisation *b.* (termed *med. ē* from the vowel of the second radical) differs only in the 3. *pers.*,—in the 3. *f. sg.* and 3. *pl.* only in pause and before suffixes, *e. g.* קָטַלְתָּ, קָטַלְתָּ; קָטַלְתָּ, קָטַלְתָּ *amaverunt*, but 1. *sg.* קָטַלְתִּי, קָטַלְתִּי.

The perf. with strong intrans. vocalisation (*med. ō*) *c.* preserves the *o*-sound throughout (except where, acc. to §11d, it must be reduced to Š^swâ),—in an accented syllable as ō, in an unaccented as *ō*: קָטַל; קָטַלְתָּ; קָטַלְתָּ. —2. *pl.* is not found. On the ana-

logy of רָבַחְתִּיר *superavi eum* it would doubtless be pronounced *j^ēkholtēm*.

- d. NOTE 1. Many verbs have *ē* and *a* in the second syllable of the ground-form without any difference of meaning. In such cases *ē* alone is used in pause and before suffixes: אָהַב and אָהַבָּ, but always אָהַבָּ.—2. In many cases owing to the non-occurrence of the pausal ground-form the fact that a verb had originally an intransitive formation is now to be gathered only from the derived forms. Thus we have *e. g.* six times גָּבַר (not in pause), but גָּבַרְתִּי.

§ 55.
a. § 55. Infinitive Qal. Usual form קָטַל.—Rarer forms:

1. קָטַל, Arab. *qatl*. Only in verbs that have *a* in the imperf., *e. g.* שָׁכַב; esp. in verbs *med. gutt.* before suff. (cf. § 5): וּלְסַעֲדָהּ and to support her, בּוֹזַעְקָהּ at thy (*f.*) calling out; without suff. זָעַק.

- b. 2. קָטַלָּה (קָ), קָטַלְתָּה (קָ), feminine nominal forms: אָהַבָּהּ to love, love (*subst.*); שָׂנְאָהּ to hate, hatred; יִרְאַהּ to fear, fear; הִמְלָהּ spare 19, 16; אַחֲרֵי זְקִנְתָּהּ after she was old 24, 36.—The fem. ending is more common with the weak verbs: פִּי"נ § 67, פִּי"ר § 68 and, in all voices, ל"ה § 74.

c. Verbs *med. ē* form their inf. mostly in *ō*: יִשָּׁן, יִשָּׁן, יִרְאָה, יִרְאָה.

d. In composition with ל we find complete close of the syllable: לְקַבֵּל, לְשַׁכֵּב, only rarely with בּ and בָּ, *e. g.* בְּשִׁפְךָ 35, 22. Thus usually: בְּנִפְלֵל, בְּנִפְלֵל.

e. Before suffixes the characteristic vowel (*a* thinned to *i*) appears in most cases under the first letter of

the stem (but אָבְלָה 2, 17, אָבְלָם 3, 5, לָרַדְפָּה 1 Sam. 25, 29),—the syllable being loosely closed before suffs. beginning with a vowel: בָּעָמְרוֹ at his standing 41, 46, לָהֲרִיגָה 27, 42, בָּשָׁבְבָה 19, 33; but בָּשָׁפְפָה.—Exception: הִפְכֵּי my overthrowing 19, 21.

§ 56. Imperative Qal (cf. §52).

§ 56.

Trans.: קָטְלוּ *f.* קָטְלוּ *m. pl.* || קָטְלִי *f.* קָטַל *m. sg.*

a.

In pause: קָטְלוּ קָטְלִי

Intr.: שְׁמַעְנָה *f.* שְׁמַחוּ *m. pl.* || שְׁמַחִי *f.* שְׁמַח *m. sg.*

In pause: שְׁמַעוּ שְׁמַחִי

Imptv. always in *a* where the impf. has *a*.

b.

Before the endings הַ, הֵ, הִ, the characteristic vowel appears under the first radical. Loose close of syllable: כָּתַבָּה (§ 52*c*) write, I pray. *ä* is always thinned to *ï*: לִבְשֵׁי, לִבְשֵׁי, לִבְשֵׁי, שָׁבְבָה. So with *ö* almost always before הִ and הֵ, *e g.* שְׁפַחֵ, שְׁפַחֵ, שְׁפַחֵ, פָּחַבֵ, שְׁמַרְהֵ, שְׁמַרְהֵ.—Hence such forms as מְלָכֵי, rule (*f.*), and מְקָרְהֵ, sell 25, 31, are exceptions.

c.

The ground-form of the imptv. in *o* has *ö* under *d.* the first radical also before suffices: כָּתַבְם write them, שְׁמַרְנֵי keep me, רָדַפְהוּ persecute him.—But plur. עֲזְבוּ, עֲזְבוּהָ *derelinquite eam.*—For the imptv. in *a* before suffs. cf. §79*g*.

§ 57. Imperfect Qal (cf. §53). The transit. impf. is as follows:

§ 57.
a.

Plur.		Singul.	
תִּקְטְלוּ <i>f.</i>	יִקְטְלוּ <i>m.</i> 3.	תִּקְטַל <i>f.</i>	יִקְטַל <i>m.</i> 3.
תִּקְטְלוּנָה <i>f.</i>	תִּקְטְלוּ <i>m.</i> 2.	תִּקְטְלִי <i>f.</i>	תִּקְטַל <i>m.</i> 2.
	נִקְטְלוּ (נִקְטְלוּהָ) 1.		אִקְטַל (אִקְטְלוּהָ) 1.

In pause: תִּקְטְלוּ, תִּקְטְלוּהָ; אִקְטְלוּהָ, נִקְטְלוּהָ.

b. The intrans. impf. has *ā* (in pause *ā*) יִקְטַל, יִקְטְלוּ, תִּקְטְלוּנָה, יִקְטְלוּנָה; יִקְטְלוּ, יִקְטְלוּנָה. — Imperfects with intransitive pronunciation are also formed from many verbs that have only *a* in the perf., *e. g.* שָׁכַב, שָׁכְבָה, שָׁכְבוּ, שָׁכְבוּנָה; but by no means from all verbs with intrans. signification, *cf. e. g.* מָלַךְ, מָלְכָה, מָלְכוּ.

c. *in* and *ûn*: תִּשְׁכְּבוּ, תִּשְׁכְּבוּנָה; יִלְקְטוּ, יִלְקְטוּנָה; תִּדְרֹגוּ, תִּדְרֹגוּנָה.

d. In the preformatives the original *ā* (*cf.* Arab. *jaqtulu*) has been thinned to *i* (§§11*f.* 65*f.* 71*m.* 73*k*); but in the 1. *sg.* to *—*, a result due to the preference of *א* for *S^ghōl* (*cf.* §5*d*).

§ 58. § 58. Participle Qal. The part. in the active ^{*a.*} is written: קֹטֵל (קוּטַל), inflexion like אֹרֵב, יָצַר §24*d*; fem. for the most part קֹטֶלֶת, inflected like יוֹלְדֵת §36*d*; *st. abs.* also קוּטְלָה. (*ô* of the first syllable has been obscured from *ā*, Arab. *qātīl*; *cf.* קָם §71*ga*). — Pass. קִטּוּל, קִטּוּלוּ; קִטּוּלוּהָ, קִטּוּלוּהֶם, קִטּוּלוּהֶן, קִטּוּלוּהֶן, §§23. 32.

b. NOTE 1. Forms like כָּבֵד כָּבֵד heavy, כָּבֵד כָּבֵד full, רָעֵב רָעֵב hungry (from verbs *med. ē*) are not so much real participles as rather verbal adjectives, to which in Arabic the adjectival formation *qātīl* corresponds (W. Wright, Arabic Grammar §230 Rem. a, §232 No. 3). Inflexion *v.* §25*f.g.h.*

2. From verbs *med. ̄* only רגור Jer. 22, 25. 39, 17 is found *c.*
used as a verbal adjective (participle).

§ 59. II. Niph'al, (Niqṭal). The characteristic § 59.
of this voice is נ prefixed to the stem. *a.*

The *ī*-sound, which in the perf. and part. unites *b.*
this נ with the verbal stem to form נקטל and נקטל has
been thinned from original *ā* (cf. *prim. gutt.* §65*l.k.*,
פר"ר § 68*cβ*, ע"ר § 71*m*, ע"ע § 73*k*).

In the inf., imptv., and impf. the syllable *hin* [*c.*
the aspirate to render audible the *ī* that has been put
before *n*, cf. Arab. VII 'inqātālā] has been prefixed to
the stem, of which the נ is regularly assimilated to
the first radical: inf. הקטל, imptv. הקטל, impf. רקטל
(with syncope of ה, §10*d*).

The 1. sg. impf., besides אקבר, אקטר, also appears *d.*
as אמלט, אדרש; voluntative always *ī*: אנקמה, אמלטה.
Cf. §68*h*.

2. and 3. fem. pl. (imptv. and) impf. have — un- *e.*
der the second radical, notwithstanding that — of
the ground-form has been lengthened from *ī* (Arab.
'inqātil and janqātīlu), *e.g.* תשרפה, תשרפה; so in pause:
תשגלה. Of the imptv. there happens to be no example
preserved.

NOTE. In the impf., inf., and imptv. *ē* is generally deprived *f.*
of the tone and shortened to *ě* when a syllable follows with the
tone: נא הפדר 13, 9, אחר הפדר לזט מעמו 13, 14.

§ 60. § 60. III. Pi'ēl and IV. Pu'al (Qittēl and Quttal).

a. The characteristic of both, as also of the Hithpa'ēl, hence of the intensive stems (§49) in general, is the doubling of the second radical.

b. NOTE. When this letter has Š^w under it, the Dāghēš is sometimes, acc. to §6f, omitted: so always in the Pi'ēl of בָּקַשׁ (seek) with the exception of the impvtv. (thus בִּקְשׁוּ, רִבְקָשׁוּ, רִבְקָשׁוּרִים; but בִּקְשׁוּ). Other examples, in which the vocal nature of the Š^w is expressly indicated (by a Chātēph): הִלְלִי (§5d) for *hallēlû*, לָקַחְתָּ 2, 23.

c. A dark vowel serves, as in the causative stem (Hoph'al), to indicate the passive (Pu'al).

d. The perf. Pi'ēl had originally *ǎ* [Arab. II *qattälä*] in both syllables of the stem. The first *ǎ* has been in all cases thinned to *ĭ* (cf. however קוּמַם §71b). The second *ǎ* has maintained itself α) before affirmatives beginning with a consonant קִטְלָה, קִטְלָו &c.; β) frequently in the ground-form when not in pause (cf. §14dβ): אָבַד, נָגַדְל, יָסַד, לָמַד, קָרַשׁ, שָׁלַם &c., esp. with an emphatic (ט"צ"ק) final consonant: חָזַק, מָלַט, שָׁקַץ, and usually when the last radical, or the last but one, is ר or a guttural (§10a2.b2): שָׁבַר, בָּרַךְ, רָחַם, שָׁלַח. (Cf. also בָּלַח §74f). Elsewhere this *ǎ* has become *ē*, perhaps influenced by the analogy of the vowel of the impf.: קָטַל, קִטְלָה, קִטְלָו; further נָגַדְל, נָגַדְתָּ, שָׁבַר, שָׁבַרְתָּ, שָׁלַח, שָׁלַחְתָּ.

e. Note the following: דָּבַר, דָּבַרְתָּ; נָפַר, נָפַרְתָּ; קָבַם, קָבַםְתָּ.

f. In pause *a* remains unlengthened almost always

before תי, and often before ת, ת, ני. *E. g.* always דִּבְרָתִי, דִּבְרָתָה; שִׁבְרָתִי, שִׁבְרָתָה.

In the other moods *ǎ* of the first syllable of the *g*-stem remains unchanged, while the original *ī* of the second syllable has, through the influence of the tone, been lengthened to *ē*: inf. קָטַל, imptv. קָטַל [Arab. *qattil*], impf. יִקְטֹל, part. מְקַטֵּל.

The preformative מ employed in the formation of *h*. the participles of the Pi'el and all following voices is connected with the pronoun מִי (§16*e*).

Part. Pi'el: מְקַטֵּל and מְקַטְּלָה (inflexion as in Qal).— *i*. Part. Pu'al: מְקַטָּל, מְקַטְּלִים; מְקַטְּלָה, מְקַטְּלוֹת.

The two purely passive conjugations have gener- *k*. ally neither imptv. nor inf. The only exceptions are: imptv. Hoph. Ez. 32, 19. Jer. 49, 8; inf. Pu. פֶּ 132, 1; inf. Hoph. הִקְטָה (fr. יָלַד §68*c*) G. 40, 20, also Lev. 26, 43, Ez. 16, 4. 5.

§ 61. V. Hiph'īl and VI. Hoph'al, (Hiqtīl and ^{§ 61.} *a.* Hoqtal). The first radical, which is vowelless, is preceded by a vowel introduced by the aspirate ה.

In the Hiph'īl the verbal endings הִ—, הִ, הִ— do *b*. not have the tone.

The perf. Hiph'īl had originally *ǎ* in both syl- *c*. lables [Arab. *'aqtālā*]. The first *ǎ* has always been thinned to *ī* (but cf. §§65*k*. 68*cβ*. 69*b*. 74*wβ*, הִכְלְמוּם 1 Sam. 25, 7). The second *ǎ* has maintained itself before end-

ings beginning with a consonant, *e. g.* הַקְטִילָהּ, הַקְטִילָהֶם, but elsewhere it has become *i*, perhaps influenced by the *i* of the impf. &c.: הַקְטִיל, הַקְטִילָהּ, הַקְטִילוּ. (But cf. הַשְׁקָה §74*f*).

- d.* In pause הַקְטִילָהּ &c.; sometimes, however, *a* remains unlengthened.
- e.* In the inf., impf., and part. the original *i* of the second radical is lengthened to *i* (Arab. impf. *jaqtīlu*, part. *muqtīlun*), doubtless from analogy of the vowel in יָקִים (Hiph. ע"ו §71*b*; cf. Stade §91, König I, 210): inf. הַקְטִיל; impf. יִקְטִיל and part. מִקְטִיל with syncope of the ה (§10*d*).
- f.* Normal lengthening to *ē* only: in the ground-form of the imptv. הַקְטִיל (Arab. *'aqtīl*), in the jussive (§47*e*) יִקְטִיל and before the unaccented affirmative נָה: imptv. הַקְטִילָהּ (impf. תִּקְטִילָהּ, as it happens, does not occur). The lengthened imptv., however, is written הַקְטִילוּהָ.
- g.* *ū* is frequently found in the Hoph'al instead of *ō*; in the part. owing to the influence of the labial מ *ū* is, in fact, the usual vowel. *E. g.* הַשְׁלָכָה as well as הַשְׁלָכָהּ; part. מְשַׁלֵּךְ. Cf. פ"נ §67*g*.
- h.* Part. Hiph'īl: מִקְטִילִים, מִקְטִילוֹת; מִקְטִילָהּ, מִקְטִילוֹת. — Part. Hoph'al: מְקַטֵּל ('מ'), מְקַטִּילִים, מְקַטִּילוֹת, מְקַטִּילָהּ.
- § 62.
a. § 62. VII. Hithpa'ēl (Hithqattēl). Characteristics: Doubling of the second radical and the prefixing

of the syllable הָה, the ה of which is syncopated in the impf. and part.

In prefixing the syllable הָה the following rules ^{b.} are to be borne in mind: α) If the first radical is a dental (T-laut) the ה is assimilated, *e. g.* הַמְּטִיהַר *qui mundandus est*, מְדַבֵּר *colloquens*. Assimilation is also found in a few other cases, *e. g.* הִנְבְּאוּ *prophetaverunt*. β) If the first radical is a sibilant, ה is inserted after this letter, and made like to it in respect of hardness (§3), *e. g.* שָׁמַר, אֶשְׁתַּמֵּר I shall take heed; סָתַר, מִסְתַּתֵּר hiding one's self; צָדַק, נִצְטַדֵּק we shall justify ourselves.

NOTE. In the single example beginning with ז, the ה that is ^{c.} to be expected (cf. Dan. 2, 9) has been completely assimilated to the ז: הַזְּבִיּוּ *purify yourselves* (from זָבַח) Isa. 1, 16.

Inflexion as in the Pi'ël.—But: α) Before נָה ^{d.} (imptv., impf.) the second radical seems to have had *a* more frequently than \bar{e} .— β) In the ground-form of the perf., imptv., and impf. *a* is frequently found instead of \bar{e} , *e. g.* הִתְחַזַּק.— γ) In pause \bar{e} of the perf., imptv., and impf. becomes \bar{a} (§14f β); *e. g.* הִתְאַזַּר perf., הִתְקַדְּשִׁי imptv., וְהִתְקַדְּשִׁי impf.

§ 63. Infinitive Absolute. In addition to the ^{a.} § 63. ordinary inf. or *inf. construct* there is in Hebrew an *infinitive absolute*, which derives its name from the circumstance that it is usually subordinated to another verbal form as absolute object, and can neither

govern a genitive (suff.) nor be governed by a preposition.

- b. The inf. absol. has *ô* in the second syllable of the stem in I, II, rarely in III, and in the single example of IV (קָטַל 40, 15); *ê* for the most part in III, always in V, VI, VII.—Thus: I קָטוּל (קָטַל). II הִקְטַל, נִקְטַל. III קָטַל, rarely קָטַל. IV קָטַל. V הִקְטַל. VI הִקְטַל. VII הִתְקַטַּל.
- c. B. Use of the Infinitive Absolute.—With the finite verb: 1. It corresponds to the Latin gerund in *do*, *e. g.* Thus shall ye bless the children of Israel אָמַר לְהֵם *ius dicendo* Num. 6, 23; she sat down over against him הִרְחַק בְּמִטְחָוּי קָשָׁתָהּ making distant like bowmen (§74*b*)=at the distance of a bowshot Gen. 21, 16; esp. הֵיטֵב *bene faciendo*=*bene*, הִרְבֵּה (§74*vδ*) *multum faciendo*=*multum* 41, 49.
- d. 2. With verbs from the same stem: α) immediately before the finite verb (only the negation stands generally immediately after the inf., but see Gen. 3, 4. פֶּן 49, 8) it emphasizes, strengthens, *e. g.* מוֹת הָמוּת thou shalt surely die 2, 17, רָאוּ רָאִינוּ we have clearly seen 26, 28; esp. in adversative sentences, *e. g.* יִסֵּר יִסְרֵנִי אָסַר נֶאֱסְרָה (§80 note α) פֶּן 118, 18; וְהִמַּת לֹא נִמְיָתָהּ we will bind thee, but kill thee we will not, Judges 15, 13.
- e. β) immediately after the verb it indicates the continuance, or the lasting effect of the action, *e. g.*

יִשְׁפֹּט שְׁפֹט saying continually Jer. 23, 17; יִשְׁפֹּט שְׁפֹט he will always play the judge G. 19, 9. Sometimes in such a way that another inf. is strengthened and a new idea added, *e. g.* יָצָא וַיָּצֵא וָשׁוּב it flew continually to and fro 8, 7; עָלוּ עִלָּה וּבְכָה they went up, weeping all the time 2 Sam. 15, 30. The new verb may also stand between the parts of the other verb: וַיִּשְׁבּוּ הַמַּיִם וַיַּעַל הָאָרֶץ הַלְוָה וָשׁוּב and the waters subsided gradually from off the earth 8, 3; וַיִּסּוּעַ הַנְּגִבָה וַיִּמְצָא אֶת אֲרָם הַלְוָה and A. moved gradually towards the south-land 12, 9.

With the derived voices we often find the inf. *f.* Qal, *e. g.* טָרַח טָרַח 44, 28 and always מוֹת יוֹמֵת; but also גָּזַב גָּזַבְתִּי 40, 15 &c.

§ 64. *Wāw Consecutive.* In the course of a ^{§ 64.} statement the Hebrew very often pictures to himself ^{a.} an act, which by the beginning of the sentence (impf.; imptv.; part. with הִנֵּה §47iβ; a statement of time and such like) has been assigned to the future, as completed; and in like manner, after an act has, by the beginning of the sentence (esp. perf.), been designated as completed or past, he very often transfers himself to the time of its occurrence, *i. e.* to the time when it was still uncompleted.—This change in the point of view is indicated, particularly in prose, by the particle *wā* (then), *Wāw consecutive*. The term *Wāw conversive* is less appropriate: since generally a perf.

with this Wāw must be rendered by a verbal form of the future, and an impf. by an expression of the past, it was supposed that this Wāw “converted” the signification of the perf. into that of the impf. and *vice versâ*.

- b. NOTE. Specially noteworthy are וְיִהְיֶה, the “prophetic formula”, and וַיְהִי the “narrative formula”.—α) וְיִהְיֶה (properly “and it will come to pass”, though often to be left untranslated), *e. g.* וְיִהְיֶה כָּל־מִצְאָי יַחַרְגֵנִי cf. 12, 12; very common in prophetic speech, esp. before specifications of time: וְיִהְיֶה בְּאַחֲרֵית הַיָּמִים Isa. 2, 2 &c.—β) וַיְהִי (prop. “then it came to pass”, likewise to be often left untranslated), *e. g.* וַיְהִי כִשְׁמָעוֹ . . . וַיִּזְבּוּ and when he heard, (then) he left 39, 15; וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַתְּאַלְלֵהוּם נִסָּה and (it came to pass) after these things (that) God tempted 22, 1.

- c. I. Wāw consecutive of the perfect has been weakened to ׀, thus identical, as regards the vocalisation, with Wāw copulative. It is however clearly distinguished from the latter in many cases by the position of the tone in the following verbal form, the tone after Wāw consec. being thrown forward on the last syllable—which finds a natural explanation in the similar function of the *wa* which, so to say, throws the act forward into the future. This advance of the tone has no effect on the vocalisation of the verbal form (§ 11c1 does not come into operation). Examples: אֵצֶל וְעַמְדָּתִי לְיַד־אָבִי *steti*, I will go out and (then) stand by my father’s side 1 Sam. 19, 3; עַמְדָּתָּ *stetisti*,

צֵא וְעַמַּדְתָּ בְהָרַי go out and (then) stand on the mountain 1 Kings 19, 11; מָחָר חֵדֶשׁ וְנִשְׁקָדְתָּ to-morrow is new moon, then wilt thou be missed 1 Sam. 20, 18, בְּיוֹם אֲכַלְכֶם בְּיוֹם אֲכַלְכֶם וְנִשְׁקָחְתוּ עֵינֵינוּ G. 3, 5.

The tone is not thrown forward: regularly *a*) in *d*. pause*: וְאָכַלְתָּ וְשָׂבַעְתָּ and thou shalt eat and be satisfied Deut. 8, 10; *β*) in the 1. *pl.*: we will go three days' journey into the wilderness and (then) sacrifice נִלְךָ בַּמִּדְבָּר וְזָבַחְתָּ Ex. 8, 23; *γ*) in the Hiph'il with the affirmatives הִ— and הִ: and it [the wild beast of the field] will destroy your cattle and make you few in number וְהִכְרִיתָה אֶת־צֹבְאֵי מִתְּכֶם וְהַמְלִיטָה אֶתְכֶם Lev. 26, 22;—for the most part *δ*) when two tone-syllables would otherwise come together: when thou shalt come into the land and (then) shalt dwell therein וְיָשַׁבְתָּ בָּהּ Deut. 17, 14; *ε*) in the Qal of verbs ל"א and ל"ה: and I will blot out וְמָחִיתִי 7, 4, and thou shalt call his name וְקָרָאתָ אֶת־שְׁמוֹ 17, 19;—often *ζ*) with the endings הִ— and הִ in the Qal and Niph'al of verbs ע"ע and ע"ר, *e. g.* וְסָרָה and she will retire Isa. 11, 13 (from סוּר), but also וְסָרָה.

II. Wāw consecutive of the imperf. (§e—n) is *e*. written: וְיָקַטְלָהּ; before א with compensation lengthening וְיָקַטְלָהּ, *e. g.*: he died and they buried him וְיָקַבְרוּ

* Sometimes also with other disjunctive accents: *ψ* 28, 1 וְנִשְׁקָדְתָּ, 1 Sam. 29, 8 וְנִלְכְּתָהּ (other exx. in Driver 2nd ed. §104).

אָהָר; and she watered the camels and I asked her
וַאֲשַׁאל אֹתָהּ 24, 47.

- f. NOTE. The preformative *ו* never receives Dāghēš (§6f3): וַיִּהְיֶה, וַיִּקְרָא, וַיִּסְפָּר; but וַיִּסְפָּר, וַיִּתְחַבֵּר.
- g. The heavy prefix *wa* draws the tone to itself. This explains* the fact that the last syllable of the impf., when without affirmatives, in many cases either loses the tone (of course only when the last syllable is an open one, cf. §13,9) or is at least shortened (hence the impf. with Wāw cons. is often orthographically identical with the jussive). In pause the tone returns to the ultima.
- h. The 1. *sg.* retains the tone on the last syllable and likewise remains otherwise unchanged: וַאֲשַׁמֵּר, וַאֲשַׁלֵּךְ, וַאֲשַׁב; but וַיִּשְׁמַד, וַיִּשְׁלַךְ; וַיִּשָּׁב, but וַיִּשָּׁב, from יָשַׁב (§68f); וַאֲשַׁיֵּב, but וַיִּשָּׁב, §71x; וַאֲשַׁם, but וַיִּשָּׂם (§72a.d).—Exceptions: α) ל"ה often, §74u; β) from הִלַּךְ: †וַאֲלַךְ together with וַאֲלַךְ (5, except in pause); וַאֲוַלַּךְ (4); from עָיַד: †וַאֲעִיר (2) and †וַאֲעִיר; from שָׁב: †וַאֲשָׁב and †וַאֲשִׁיב.
- i. Wāw cons. is frequently joined to the cohortative: *e. g.* 4 times in the Pent.: וַאֲשַׁלֵּךְ 32, 6, וַיִּהְיֶה 41, 11, וַיִּפְתָּח 43, 21, וַאֲתָהּ Num. 8, 19; in 5 פֶּשֶׁ: 3, 6. 7, 5. 69, 12. 90, 10. 119.
- k. With strong verbs: α) Niph'al וַיִּקְבַּר, וַתִּקְבַּר, וַיִּפְלַט, וַתִּפְלַט;

* Otherwise F. Prätorius, Ztschr. f. d. Alttest. Wiss. 1883, p. 24 f.

in pause ויצמד §14/a, retrogression of tone only in ויצמד Num. 23, 5.— β) Hiph'il, i becomes \bar{e} : וישכן , ויבדל .

With guttural verbs. As in §*k*, but α) in Niph'al l sometimes retrogression of the tone, *e. g.* וילקחם (always), והאסה (4) and והאסה (2), וישאר , וישאר 7, 23; but והשתחח , והאבק , והחלק ; β) in the Pi'el of verbs *med.* ר retrogression: ויגרש , והגרש , וישרת ; but וימאן .

With other weak verbs except those ל"ה . We are *m.* here concerned with the Qal and Hiph'il. In the latter we find retrogression of the tone wherever there is an open preformative syllable. In detail:

ויאכל , ויאכל , ויאכל , ויאכל . פ"א.

ויזסה , ויזסה , ויזסה , ויזסה . Hiph. ויזסה , ויזסה . פ"ר. } וישב , וישב , וישב , וישב .
 } ויירש , ויירש , ויירש , ויירש !

וייטיב , וייטיב , וייטיב , וייטיב . Hiph. פ"י.

וישיב , וישיב , וישיב , וישיב . Hiph. ע"ו.

ויפר , ויפר , ויפר , ויפר . Hiph. ע"ז.

With verbs ל"ה . Here the ending ה — is in most *n.* cases thrown off, the form thus becoming identical with the jussive (§74o—*t*).

§ 65. Guttural Verbs are verbs in which one א § 75 and a few פ"א § 66 present several deviations and are therefore treated separately. In verbs ל"ה § 74 the ה is only mater lectionis. Here, on the other hand, belong § 65.
a.

the verbs ל"ה, their ה being a firm consonant, *e. g.* (התמה wonder) התמהו, ויתמהו.—Phonetic laws §10a.

- b. I. Instead of Dāghēš forte either 1. lengthening by way of compensation: always in the inf., imptv., impf. Niph'al, *e. g.* ויקטל, ויאסר, ויאבד, ויהאבד, ויהאבדו, ויהאבדו, also before ר, *e. g.* קדש ברה; ויאבדו, ויאבדו; often before א, *e. g.* וימאן, וימאן beautify;—or 2. virtual doubling: almost always with ח, *e. g.* וקטל, וקטל, וקטל, וקטל, and ה, *e. g.* imptv. קטל: מיהר, f. וקטל, וקטל; in most cases with ע, *e. g.* תביעה *terrebit*, וקטל, וקטל; frequently with א, *e. g.* וקטל *abominati sunt me*, inf. וקטל; frequently with א, *e. g.* וקטל *adulterati sunt*, וקטל: revile, וקטל.

- c. NOTE. α) Only exception perf. Pi. וקטל delay, but וקטל. β) Exception וקטל lead, but וקטל. || γ) Part. and impf. Pi. from וקטל fluctuate between Páthach and Qāmēs. || δ) וקטל Pi. always with short vowel. || ε) Numerous examples to §b—to be used, however, with criticism—are given by Arnheim p. 126—135.

- d. II. Preference for the vowel *a*. 1. Páthach furt. (§4d) after a heterogeneous long vowel, *e. g.* inf. וקטל: וקטל; וקטל; part. וקטל: וקטל; Hiph. וקטל: וקטל.

- e. 2. *a* for other changeable vowels: α) for *ō* in imptv. and impf. Qal: וקטל, וקטל; also with verbs *med. gutt.*: וקטל choose out (2. sg. imptv.), וקטל; β) for *ē*, which re-appears in pause, *e. g.* וקטל: וקטל, וקטל; קטל: וקטל (§60dβ); inf. וקטל and וקטל, וקטל; imptv. וקטל: וקטל; impf. וקטל: וקטל, וקטל; וקטל: וקטל (*a*

also in pause). In the part. usually שִׁלַּח and always מִשְׁלַּח.

NOTE. Exception: impvtv. in \bar{o} : וַיִּשְׁלַח 43, 16.

3. *a* frequently re-appears where it stood at an *f.* earlier period of the language, especially under the preformative of the impf. Qal (§57*d*). With complete close of syllable chiefly before ה, *e. g.* נִחַמְד, נִחַמֵּל, נִחַמֶּב, נִחַמְר; rarely before ע and ה, *e. g.* נִעָזְרָה, נִעָזְרָה. Very often Chātēph acc. to §10*a*4: נִהַרְג, נִהַרְגָה; then before Š^wâ, acc. to §5*f*: נִעָזְרָה, נִעָזְרָה; then before Š^wâ, acc. to §5*f*: נִעָזְרָה, נִעָזְרָה.

NOTE. S^{gh}ôl remains in the 1 sg. impf. Qal: אֶקְטֹל, אֶקְטֹל, *g.* אֶקְטֹל. The only exceptions are: וְאֶחְרַגְתָּ 27, 41, וְאֶחְרַגְתָּ Job 16, 6, אֶחְרַגְתָּ Job 23, 9 and וְאֶשְׁאֵל, וְאֶשְׁאֵל §740*ε*.

4. Instead of the original *a* frequently the cognate *h.* S^{gh}ôl, esp. in the syllable before the tone: *a*) Impf. Qal. First, when the second radical has *a*, *e. g.* יִהַדֵּל, יִהַדְּב, יִהַדְּבָה, יִהַדְּבָה; and with Chātēph: יִהַזֶּק; יִהַרְד, יִהַרְדָה; before Š^wâ acc. to §5*f*: יִהַרְדָה. Secondly when the stem begins with א, *e. g.* יִתְאָזְר, יִתְאָזְרָה, יִתְאָזְרָה; and 42, 29 יִתְאָזְר (Baer ס, *v.* §6*b*1); seldom elsewhere: יִתְאָזְרָה 29, 9.

NOTE. The other verbs with א are: יִתְאָזְר, יִתְאָזְרָה, יִתְאָזְרָה; יִתְאָזְר, יִתְאָזְרָה; יִתְאָזְר, יִתְאָזְרָה (§66, 6), יִתְאָזְר, יִתְאָזְרָה.

β) Niph. and Hiph.—Niph. perf. and part.: יִתְאָזְרָה, *k.* יִתְאָזְרָה, יִתְאָזְרָה; before

Š^ewâ: נֶאֱסַפְּהוּ and נֶאֱסַפּוּ. — Hiph.: הֶאֱמִין; הֶעֱבִיר; הֶעֱמִיד; הֶחֱלַק; וְהֶחֱרִישׁ; וְהֶחֱלַק.

l. NOTE. The original *a* (§59*b*) under $\dot{\text{c}}$ of the Niph. is preserved in נֶחֱבֵאֵה *occultavisti te* 31, 27; נֶעֱרַץ *tremendus* ψ 89, 8 (alongside of נֶעֱרַץ) and often עָשָׂה make, do (§74): נֶעֱשִׂיהוּ, plur. נֶעֱשִׂי, part. נֶעֱשֶׂה, but 3. *f. sg. perf.* נֶעֱשָׂתָה and נֶעֱשָׂתָה.

m. γ) When the tone advances for — and — — often — and — — , *e. g.* impf. Qal נֶחֱסְרוֹן, נֶחֱדָלוּ, נֶחֱסְרוּ, נֶחֱסְרוּ, נֶחֱסְרוּ, נֶחֱסְרוּ, along with נֶחֱדָלוּ, נֶחֱסְרוּ; — Perf. Hiph. with Wāw cons.: וְהֶאֱבִילְתִּי, וְהֶאֱבִילְתִּי; וְהֶאֱבִילְתִּיהוּ, וְהֶאֱבִילְתִּיהוּ; וְהֶעֱבִירְתִּי, וְהֶעֱבִירְתִּי; וְהֶעֱבִירְתִּיהוּ, וְהֶעֱבִירְתִּיהוּ, but וְהֶעֱמִידְתִּיהוּ.

n. III. Š^ewâ. — 1. Instead of Š^ewâ mob. generally Chātēph-Páthach. וְיִקְטְלוּ: קָטְלָתֶם; וְיִקְטְלוּ: קָטְלָה; וְיִקְטְלוּ: וְיִקְטְלוּ; וְיִקְטְלוּ: וְיִקְטְלוּ.

NOTE. *Chātēph-S^eghól* (§10*a3*): אָמַר to speak, speak thou, (לְאָמַר §10*c3*); אָכַל eat thou, לְאָכַל to eat. With the tone thrown forward: אָכַלְתָּ לֶחֶם to eat of it.

p. Š^ewâ quiescens α) remains in an accented penult, *e. g.* וְשָׁלַחְתִּי, also before תָּן, תָּן, *e. g.* וְיִדְעֶתָן, וְשָׁלַחְתֶּם. — β) Elsewhere in an unaccented syllable the pronunciation is in most case lightened by means of Chātēph, cf. וְאֶעֱבֶד, וְאֶהְרֹג, וְאֶעֱמִיד, וְחָרַם; but also וְאֶחֱמוּל, וְאֶחֱשֶׂה, וְיִדְעֶתָן. Chātēph also in 1. plur. perf., when the position of the tone is changed by suffixes, *e. g.* וְיִדְעֶנּוּ, וְיִדְעֶנּוּ; we know thee, וְשָׁמַעְתֶּנּוּ, וְשָׁמַעְתֶּנּוּ.

q. Miscellaneous. 1. Position of the tone after Wāw cons. *v.* §64*l*.

2. Verbs *med. gutt.*: α) Imptv. Qal בָּהַר, *pl.* בְּהָרוּ; *r.* זָעַקוּ, זֹעָקוּ, זֹעָקוּ; β) In Pi. of ר בָּרַךְ receives Châṭēph-Páthach instead of Š^wâ, when the vowel of the כ is accented, *e. g.* וַיְבָרְכֵנוּ, וַיְהַבְרֵכֵנוּ, but פ 72, 17 וַיִּתְּבַרְכֵנוּ; γ) In וַיַּחֲקִלְנוּ 21, 6 Châṭēph serves to lighten the pronunciation.

3. Verbs *tert. gutt.*: α) In an accented ultima, *i. e.* ^s esp. in the 2. *f. sg. perf.*, a helping-Páthach is inserted; the following ת, however, retains Dāghēš and Š^wâ, *e. g.* קָטַלְתָּ: שָׂכַחְתָּ, לָקַחְתָּ, הִנֵּשְׁתָּ (Hiph. of נָשָׂא). שָׁמַעַן 4, 23 for שָׁמְעָנָה.—β) In (those forms of) the imptv., juss., impf. with Wāw cons. of the Hiph'il (whose affirmatives do not begin with a vowel) the second radical has *a* instead of *ē*, *e. g.* יִקְטֹל: וְיִבְטֹחַ, וְיִשְׁמַע; וְיִשְׁבַּע, וְיִנְצַח, וְיִצְלַח (from יָרַע §68). But in the 1. sing. impf. acc. to §64*h* וְיִשְׁבַּע.—γ) Part. fem. תֹּוֹת, *e. g.* מִצְרַעַת, מִצְרַעַת, בְּרִיחַ, בְּרִיחַ, קָטַלְתָּ.

§ 66. Verbs א"ע. Verbs beginning with א are § 66.^a verbs *prim. gutt.*, see §65, esp. *o*. We have here to do with the inflexion of the impf. Qal in a few of these verbs.—In the impf. Qal א quiesces in *ô* which has been obscured from *â* (*ja^ākhál* became *jâkhál*, then *jôkhál*).

always in: 1. יִתְאַבְדֵנוּ, יִתְאַבְדוּ, יִתְאַבְדוּ, יִתְאַבְדוּ, יִתְאַבְדוּ.

2. אֹכֵל, אֹכֵל, יִתְאַבְדוּ, יִתְאַבְדוּ, יִתְאַבְדוּ, יִתְאַבְדוּ, יִתְאַבְדוּ.

3. אָמַר speak; יֹאמֵר, יֹאמְרָה; וַיֹּאמֶר, וַיֹּאמְרוּ [Job ch. 3—42, 1; וַיֹּאמֶר]. אָמַר; וַיֹּאמֶר (also in pause); further two verbs that are also ל"ה (§74):

4. אָבָה be willing, יֹאבָה. 5. אָפָה bake, 3. *m. pl.* יֹאפּוּ; for the most part in: 6. אָחַז seize: יֹאחַז, וַיֹּאחַז; 1. *sg.* וַיֹּאחַז (17 times *ô*, 3 times acc. to §65*i*);

rarely in: 7. אָסָה gather, carry off (44 times as *prim. gutt.*; 3 times *ô*: הִסָּה ψ 104, 29, אָסַף, וַיִּסָּף, cf. König I, 382 f.). [וַיִּסָּף from וַיִּסַּף belongs to §68].

b. אָהַב (§54*d*), love, has in the 1. *sg.* אָהַב (4) and † אָהַב, in the other forms always וַיֹּאהַב &c. (§65*h*).

אָחַר, 1. *sg.* וַיֹּאחַר and I stayed 32, 5 (elsewhere *Pi.*, §65*c*).

c. א of the stem is always dropped in the 1. *sing. impf. Qal* (אָמַר, אָכַל), seldom in the other persons, cf. אָסַה above and וַיִּמְרוּ 2 Sam. 19, 14 for וַיִּמְרוּ.

§ 67. a. § 67. Verbs פ"נ. In verbs פ"נ the נ, when pointed with Šwâ quiescens, is assimilated (§10*g*) to the second radical, *e. g.* וַיִּקַּטַּל, but from וַיִּפֹּל (fall) וַיִּפֹּל; וַיִּקְטֹל, וַיִּפֹּל.—But וַיִּקַּטַּל, inf. and impvtv., וַיִּפֹּל and hence inf. with לְוַיִּפֹּל (§55*d*).

b. NOTE. The assimilation is not unfrequently dispensed with in pause, *e. g.* וַיִּצְרוּ, but וַיִּצְרוּ (4); וַיִּקְטֹפוּ and וַיִּתְגַּשְׁפוּ.

c. Verbs פ"נ *med. gutt.* retain the נ, *e. g.* וַיִּבְאֹהוּ, וַיִּבְאֹהוּ, וַיִּבְאֹהוּ. One *impf. in ô* (contrary to §65*ea*): וַיִּבְהַהוּ (growl, roar).—Exceptions: α) *Niph'al*, וַיִּבְהַהוּ *descendit*; β) *impf. Qal* וַיִּבְהַהוּ together with וַיִּבְהַהוּ.

d. The following (in addition to those *med. gutt.* §c) have the *impf. in a*: וַיִּגַּשׁ approach, וַיִּשַׁק kiss, וַיִּדַּל flow

[and the rare verbs, יָרַחַךְ, יָרַחַר, יָרַשׁל].—*ō* and *a* are found in: יָרַשׁוּךְ, יָרַשׁוּךְ (2) bite; יָרַחַר and יָרַחַר (11), יָרַחַר (3) vow; יָרַחַר and יָרַחַר יָרַחַר wander, flee.

Inf. Qal. נָגַשׁ and נָפַח (blow) reject the נ and *e*. receive as compensation the ending ת (cf. §§68*f*. 74*k*): נָגַשׁת (9), suff. גָּשַׁתָּם (§36*b*); נָפַחַת בְּנֶפֶחַ בְּנֶפֶחַת blow. Note in addition: נָגַעַת (2), touch, as well as נָגַעַת (6) and נָטַעַת, plant, as well as נָטַעַת (4).—נתן *v.* §*i*, נָשָׂא §76*e*.

In the imptv. Qal the same two verbs, as also נָנַעַת, *f*. and נָסַעַת (remove), נָשַׁל *exuere*, נָשַׁק (kiss), reject the נ. The forms that occur are: נָשַׁל, נָשַׁל 19, 9, נָשַׁל, נָשַׁל, also נָשַׁל, נָשַׁל.—נָשַׁל.—נָשַׁל (3); נָשַׁל (4); נָשַׁל (2) put off, נָשַׁק 27, 26.—נתן §*i*, נָשָׂא §76*e*.—But נָשַׁל, נָשַׁל, נָשַׁל, נָשַׁל.

The vowel of the Hoph'al denoting the passive is *g*. always — (§61*g*), *e. g.* נָשַׁל, נָשַׁל, נָשַׁל.

נָשַׁל, take, follows, except in the Niph'al (נָשַׁל), *h*. the analogy of verbs פָּנַח (נָפַח): imptv. נָשַׁל; inf. נָשַׁח, with ל: נָשַׁח (נָשַׁח §65*sa*); impf. נָשַׁח, *pl.* נָשַׁח (without Dāghēš, *v.* §6*f*3); Hoph. impf. נָשַׁח.

נָתַן, give, assimilates its last radical to the following ת (§10*g*), *e. g.* נָתַתָּם; 2. *masc. sg.* generally *plene* נָתַתָּה; 1. *pl.* נָתַתְנִי; inf. נָתַח (for *tint*), suff. נָתַחַת; imptv. נָתַח, נָתַח, נָתַח; impf. נָתַח; Niph. נָתַח; Hoph. only impf. נָתַח.

Concerning doubly weak verbs like נָשָׂא, נָשָׂא, נָשָׂא, *k*. נָשָׂא, נָשָׂא, נָשָׂא cf. §76.

§ 68. Verbs פ"י (פ"י I. class, originally פ"י). Verbs פ"י are those verbs whose first radical was originally פ (פ"י, Arab. *wāḷādā*; cf. פ"י child 11, 30). This פ (cf. §10e) has passed into פ in I, III, IV, and VII in part, but has maintained itself, protected by the preformative of the voice, in II, V, VI, and VII in part, viz:

- a. 1. at the beginning of a syllable as a consonant: α) always in Niph'al: פ"י הַפְּלִי, פ"י הַפְּלִי the day of his being born; β) sometimes in Hithp.: פ"י הַפְּלִי confess, פ"י הַפְּלִי 45, 1 when he made himself known, פ"י הַפְּלִי he will reason.—פ"י, פ"י, פ"י retain פ in the Hithp.
- c. 2. at the end of a syllable as a vowel: α) fusion with the homogeneous vowel in the Hoph'al; פ"י הַפְּלִי, פ"י הַפְּלִי; β) contraction with the original *ā* to *ô* in Niph'al (§59b): פ"י *natus est*, פ"י *natus*, and in the Hiph'il (§61c) פ"י הַפְּלִי *genuit*, פ"י הַפְּלִי, פ"י הַפְּלִי, פ"י הַפְּלִי.

NOTE. Inf. Hoph. of פ"י with assimilation of the פ (cf. §70) פ"י הַפְּלִי (§60k).

In the Qal we find two modes of inflexion:

- d. 1. Impf. with the vowels *i á*: פ"י sleep, inf. (with פ"י, impf. פ"י, פ"י, פ"י. || פ"י take possession of, possess (*med. ē*, cf. פ"י), inf. פ"י (49; Judges 14, 15 פ"י), imptv. פ"י (2), פ"י and פ"י; impf. פ"י, פ"י. פ"י fear, imptv. פ"י, impf. פ"י *v.* §76g.—In the same way are formed the impfs. of: פ"י (*med. ē*), פ"י,

יָעַץ, יָעַד. (Inf. and imptv. are wanting). || — From יָסַד, found, inf. (with ל) לִיָסֵד. (Impf. and imptv. wanting).

NOTE. יָקָר be precious, imperf. יִיָקֵר and יִיָקֵר. — בָּרַח, e. imperf. יִיָרָח and יִיָרָח.

2. Impf. with the vowels *ê é*,* or *ê á*, (7 verbs): יָשָׁב, *f.* sit, dwell; inf. שָׁבַת, suff. שָׁבַתִּי; imptv. שָׁב, שָׁבָה, שָׁבִי, שָׁבִי; impf. יָשָׁב, יִשָּׁב, יִשָּׁב, יִשָּׁב §64*h*. — So: יָלַד, *peperit, genuit*, impf. יָלַד, יִלְדֵה (not in pause), also יָרַד *descendit*, imptv. יָרַד, יָרַדָה, יָרַדָה; impf. יָרַד, יִרָד, יִרָד; for יָצָא *v.* §76*g*. — And 3 verbs *tert. or med. gutt.*: יָדַע, know, inf. יָדַעַת, imptv. יָדַע; impf. יָדַע, יִדְעֵה, יִדְעֵה; יָקַע be sprained, impf. יִתְקַע 32, 26; יָחַד be united, impf. יִתְחַד 49, 6.

NOTE. 1. Inf. sometimes in הָ— (cf. §55*b*): הָיָה (often), יָלַד (4), *g.* † יִרְדֵה. || 2. Inf. abs., where it occurs, regularly: יָדוּעַ, יָדוּעַ. || 3. יָכַל be able, inf. יָכַלָה, inf. abs. יָכֹל, impf. יִיָכַל. || 4. יָהַב give; only imptv. יָהַב; go to! יָהַבָה (even when several persons are addressed, 11, 3, 4) and יָהַבָה.

Niph., 1. sing. impf. has always *î*: יָאָרַשׁ, יָאָרַשׁ. Cf. *h.* §59*d*!

יָהַב, go, in the inf., imptv., and impf. Qal and in *i.* the Hiph'il follows the analogy of יָרַד: inf. יָלַחַת (but with suffixes יָלַחַתִּי); imptv. יָלַח, יָלַחָה, יָלַחִי, יָלַחִי, יָלַחִי; impf. יָלַח, יִלְחַח, יִלְחַח, יִלְחַח; Hiph. יָהַלִיחַ. — But יָהַלְחַתִּי, יָהַלְחַתִּי. — Exceptions *e. g.* יָהַלְחַתִּי &c., יָהַלְחַתִּי.

* *é* in the second syllable from original *î*; cf. Arab. *wälädä*, impf. *jälidu*. Cf. also יָהַל §67*i*.

k. NOTE. לָבָה *age*, come! even when a female 19, 32 and several persons 31, 44 are addressed.

§ 69. § 69. Verbs פ"י (פ"י II. class, originally פ"י).

a. Qal. The imptv. is not found, inf. only יָבֵשׁ Isa. 27, 11.— יָטֵב be good, יָיָטֵב and יָטֵב, וַיִּיטֵב; וַיִּיטֵב suck, וַיִּיקָץ || וַיִּיקָץ awake, וַיִּיקָץ, וַיִּיקָץ, but 9, 24 וַיִּיקָץ || יָבֵשׁ (Arab. *jābīsā*) be dry, inf. יָבֵשׁ and 8, 7 יָבֵשׁ, impf. יָבֵשׁ, וַיִּיבֵשׁ, וַיִּיבֵשׁ; Hiph. הוֹבִישׁ after the analogy of verbs פ"י פ"י.

b. Hiph'îl. Original *aj* (cf. §61*c*) is contracted to *é*: יָיָטֵב, מִיָּטֵב, הִיָּטֵב &c.

c. NOTE. Uncontracted forms: הִיָּטֵב Prov. 4, 25, הִיָּטֵב make plain, imptv. פֶּ 5, 9 Q^èrê הוֹטֵב K^èthîbh). Cf. also G. 8, 17 הִיָּטֵב Q. (הוֹטֵב K^èthîbh).

d. Sometimes double forms: וַיִּיקָץ, וַיִּיקָץ &c.

§ 70. § 70. Verbs צ"י (פ"י III. classe). In a few verbs פ"י, esp. those whose second radical is צ, the first letter of the stem, when pointed with Š^{wâ} quiescens, is assimilated to the second, as in verbs פ"י. Manifold variations appear in the inflexion, as is shown by the following summary:

יָצַק, pour, inf. יָצַק; imptv. יָצַק and יָצַק; impf. יָצַק and (e. g. 28, 18. 35, 14) יָצַק (intr. וַיִּיצַק). Hiph. הוֹצִיק set, place; Hoph. הוּצַק be poured, מוּצַק, יוּצַק.

יָצַר form, impf. יָצַר and וַיִּיצַר. Niph. נוּצַר; Hoph. יוּצַר.

יָצַח burn, impf. הוּצַח. Niph. נָצַח be set on fire; Hiph. הוֹצַח.

רָצַג, Hiph. impf. אֲרַצִּיגָה, מְרַצִּיג, place הַרְצִיג (רִצַּג).

(רִצַּע), Hiph. spread out. רָצַע; רִצַּע impf. Hoph. or perf. Pual.

(רִצַּב), Hithp. הִרְצִיב (take one's stand) seems not to belong here; for the Niph. נִצַּבְתָּ, Hiph. הֲרַצִּיב, Hoph. מִצַּב are rather to be taken from נִצַּב (פ"נ).

§ 71. Verbs ע"ו*. In consequence of its semi-vocalic nature (cf. §10*d*) ו, when second radical, is thrown out or loses its value as a consonant: in all verbs that are weak in no other respect (*e. g.* קִיּוּם arise, רוּם be high, שׁוּב return), and in the majority of verbs with a guttural (*e. g.* נִיחָ rest). Verbs of this class are given in the lexicons under their respective infinitives (§48*e*).

NOTE. ו remains as a consonant in all verbs ל"ה and in a few with a guttural (*e. g.* מָוֵת expire).

I. Formation of the intensive Stems. The *b.* doubling of the ו or of the י that has taken its place to lighten the pronunciation is rare (note esp. קִיּוּם from קִיּוּם); the same is true of the Pilpēl formation (תִּשְׁגֵּשְׁגִי from [שׁוּגִי]), thou wilt hedge round Isa. 17, 11): generally, in order to preserve the intensive character,

* According to A. Müller, Stade, Nöldeke, Hommel and others, verbs ע"ו, ע"י and verbs ע"ע were originally biliteral stems, at a later period lengthened and sharpened respectively. We feel bound however, for the present at least, to adhere to the view hitherto generally accepted.

the third radical has been doubled: קָטַל, קוֹמִים (from *qawmēm*, cf. §60*d*); קָטַל, קוֹמִים; הִתְקַטַּל, הִתְקוֹמִים.— With reference to the change of the first vowel occasioned by the weakness of the Wāw these voices (conjugations) are named Pôlêl, Pôlal, Hithpôlêl.

- c. The active Pôlêl and the passive Pôlal are distinguished from each other (apart from the plur. part., cf. §60*i* מְקַטְלִים, מְקוֹטְלִים) only in the follg. forms:

Act. קוֹמִים *f.* קוֹמְמָה, קוֹמְמָה. יְקוֹמִים. תְּקוֹמְמָנָה. מְקוֹמִים.

Pass. קוֹמִים *f.* קוֹמְמָה, קוֹמְמָה. יְקוֹמִים. תְּקוֹמְמָנָה. [מְקוֹמִים].

- d. II. The remaining Voices.—Rule for the tone. The endings הַ—, הֵ, הִ— are not accented (§50*bβ*) from a desire to give more weight to the shortened verbal stem.

- e. NOTE. α) For the accentuation of the perf. with הַ— and הֵ after Wāw cons. see §64*d*%. || β) The lengthened imptv. has the tone for the most part on the ending הַ— before an immediately following א—hence also before יהוה (= ארני), e. g. ψ 3, 7 קוֹמְמָה הֵ' Isa. 44, 22 שִׁוְבָה אֵלַי.

- f. Transitive Qal. (§ *f.g.h*).—1. In the perf. the vowel sound *a*, characteristic of the second radical, has completely thrust out the ו together with the preceding vowel: קָמְמָה, קָמְמָה. The length of the vowel in the 3. *m. sg.* קָם is to be explained in the same way as the accentuation of the stem-syllable in 3. *f. sg.* קָמְמָה and 3. *pl.* קָמְמֵי.

2. Participles. α) The act. part. קָם is to be explained from the ground-form of the participle (cf. §58a, Arab. *qâtîl*.—*qâvîm*, [*qâim*], *qâm*); fem. קָמָה.—β) In the pass. part. קָם the obscure vowel of the passive (*û*) predominated.

3. In the other moods *qvum* became *qûm*: קָם inf. *h.* and imptv., יָקָם impf. (But inf. abs. קָטוּל: קָם).

Intransitive Qal (*med. ē* and *ō*).—מָתָה die, *f.* מָתָה, *i.*
2. מָתָה, 1. מָתָה, *pl.* מָתָה, מָתָה; part. מָתָה *mortuus*, *f.*
מָתָה *mortua*; inf. מָתָה (abs. מָתָה); imptv. מָתָה (written
defective); impf. יָמָתָה. || בּוֹשָׁה be ashamed, 2. *f.*
בּוֹשָׁה, 1. בּוֹשָׁה; *pl.* בּוֹשָׁה, 1. בּוֹשָׁה (2. *pl.* had probably
short *o*); part. *pl.* בּוֹשָׁה; imptv. בּוֹשָׁה, *f.* בּוֹשָׁה. ||
אָזַר shine, אָזַר; imptv. *f.* אָזַר.

Niph'al.—The vowel of the stem, which has become monosyllabic, is *ô* in all the moods. Inf. and imptv. הִקָּטַל: הִקָּטַל; impf. יִקָּטַל: יִקָּטַל.

Hiph'il.—Here *ṛ* has been completely thrust out *l.* by the following heterogeneous vowel without being able to modify it, impf. יִקָּטַל (Arab. *juqîmu*)*.

The vowel of the preformative syllable (§*m—p*).—*m.*
1. Owing to *ṛ* being dropped as a consonant we have for the most part an open preformative syllable.

* This *î*-sound (cf. also part. *muqîmun*) seems to have given rise to the *î* in יִקָּטַל, in הִקָּטַל and also in הִקָּטַל. Cf. §61*c.e.*

Accordingly when the latter is the syllable before the tone, it receives a long vowel: α) \check{a} becomes \bar{a} . הַקָּטִיל: הַקִּים; יִקְטִיל: יִקִּים; הַקָּטִל: הִקֵּם, and that not only where a is still preserved in the strong verb, but also where it is now thinned to \check{i} , as in Qal and Niph'al: impf. Qal יִקְטִל (§57*d*): יִקִּים; perf. Niph. נִקְטַל (§59*b*): נִקִּים. When the tone advances, acc. to §11*c*1: impf. Qal יִקְרִימוּ; impf. Hiph. יִקְרִימוּן, יִקְרִיבם, יִקְרִיב (תִּשְׁיב) thou wilt lead them back; inf. Hiph. הִרְיִמִי my raising.

- n.* β) In the Hiph'il \check{i} becomes \bar{e} . הַקָּטִיל: הַקִּים and so also, with abnormal lengthening: part. מְקַיֵּם (מִקְטִיל); same lengthening in verbs ע'ע, §73*k*).—When the tone advances: מְקַיֵּמִים.

o. NOTE. The preformative ה is frequently found with — for — : always in the 3. person, *e. g.* הִפְיֵצָם he hath scattered them, הִמְיִתָּהּ they have killed him; seldom in the 1. and 2. person, *e. g.* הִשְׁרִיבֵנוּ [\bar{o} see §*q*] we have answered,—not after Wāw cons. or before suffixes, thus הִפְיֵצִיתִיךָ I have scattered thee, &c. (Ols-hausen, §255*i*).

- p.* 2. The Hoph'al has \hat{u} throughout. Owing to the weight of this vowel it was not necessary to lengthen the vowel of the stem-syllable. הוֹקְטֵל: הוֹקֵם, הוֹקְמָה, הוֹקְמָתָם, הוֹקֵם. (הוֹרֵד §68*c* is orthographically identical).

q. The parting-vowel (§*q*—*v*).—To support the long (lengthened) vowel of the now monosyllabic stem, the stem-syllable is kept open before the affirmatives ה and י: by a so-called parting-vowel, viz: by \bar{o} in the

perf., by *e* (יָצַח, יָצַח) in the impf.—This vowel, which receives the tone in those cases where the stem-syllable would otherwise be entitled to it, is always employed in the perf. Niph., never in the Hoph. and perf. Qal (§*p.f.*), but for the most part elsewhere (*i. e.*, since no relevant instance of the impf. Niph. occurs, in the perf. Niph. and Hiph., and in the impf. Qal and Hiph.).

Exx.: יָקוּם; תִּקְוּמֶינָה; יָקוּם; תִּקְוּמֶינָה.

NOTE. Is it likely that the parting-vowel is not, properly speaking, an inserted vowel, but the vocalic final sound of the stem, which has been preserved (König I, 322), and is, in so far, analogous to the “union-vowel” (§§22*d.* 79*e*). In Arab. the vowel of the stem is shortened: *'āqāmā*, *'āqamtā*.

In the perf. Niph., at least when the tone is drawn forward by the parting-vowel, *ō* of the stem-syllable becomes *ū*: יָסוּג he has retired, יָסוּגְתִּי.—In the 5 cases in which the tone advances two syllables (2. *m. pl.*) *ō* has maintained itself: נִפְצְרוּ they are scattered, נִפְצְרוּם.

The parting-vowel is sometimes omitted. The following examples show the changes thereby produced in the vowel of the stem. Impf. Qal תִּשְׁבְּנוּ, תִּשְׁבְּנוּ; perf. Hiph. הִנִּיפְתִּי I have swung, הִנִּיפְתָּ thou hast swung; impf. Hiph. *f. pl.* תִּבְרִיאוּנָה they will bring, תִּשְׁבְּנוּ they will bring back.

NOTE. The parting-vowel is always omitted in the Hiph. of *u*. מוֹת, *e. g.* הִמָּתָה *interfecisti*, הִמָּתִי, with the tone thrown forward הִמָּתִי *et interficiam eam*, הִמָּתָה; often in בִּיא § 76*h*.

v. In the perf. Hiph. the stem-syllable has sometimes \bar{e} for \hat{i} notwithstanding the parting-vowel, esp. after Wāw consec., e. g. הִקְרַמְתָּהּ, but וְהִקְמַתָּהּ and thou wilt raise up.

w. Jussive.—Qal יִקָּם. Hiph. יִקָּם, tert. gutt. יִרָה (cf. §65sβ).

x. Wāw cons.—Qal וַיִּקָּם, וַיִּקָּם; tert. gutt. or וַיִּרָה, וַיִּרָה (exception וַיִּקָּר). Hiph. וַיִּקָּם; tert. gutt. or וַיִּרָה, וַיִּרָה. || But 1. sg. acc. to §64h וַיִּקָּם, וַיִּקָּם, וַיִּקָּם.

y. Miscellaneous: α) וַיִּרָה, rest, double Hiph'il: הִרְיָה *quiescere fecit*, הִרְיָה &c.; הִרְיָה lay, throw down, הִרְיָה, הִרְיָה. || β) מוּלֵּי circumcise. Niph'al נִמְלֵּי, pl. נִמְלֵּי, part. pl. נִמְלֵּי.

§ 72.
a. § 72. Verbs ע"ו.—Not a few ע"ו stems allow their ו to pass more or less frequently into י (cf. §10d). Since the vowel of the stem-syllable adapts itself in such cases to the ו, the result is a number of forms which resemble shortened Hiph'il-forms and which are in fact by many regarded as such, e. g. בִּין he observed.—The stems referred to are: *bûn*, *gô^ach*, *gûl*, *dûgh*, *dôn*, הִרָשׁ, הִרָשׁ, הִרָשׁ, לִוּן, *nûr*, *rûbh*, שִׁוּחַ, שִׁוּחַ, שִׁוּחַ, שִׁוּחַ, שִׁוּחַ.

b. Qal (§b—e).—Perf. and part. as in ע"ו, e. g. בִּנְתָהּ, בִּנְתָהּ, בִּנְתָהּ, בִּנְתָהּ (part. pl.) &c. Part. pass. בִּנְתָהּ 1 Sam. 9, 24.

c. Perf. with \hat{i} only 4 times: בִּינְתָהּ (Dan.); רִיבֹתָהּ (Job); וְרִיבֹתָהּ (Jer.).

d. In the other moods the follg. have in most cases \hat{i} :

impf. רָבִין, juss. וְרִבֵּן, Wāw cons. וְרִבֵּן, inf. בִּין, imptv. בִּין, בְּיִנָּה; so: רָגִיל α, רָדִין β, רָרִיב γ, רָשִׁים δ, רָשִׁישׁ ε, רָשִׁיר ζ, רָשִׁית. A preference for *û* is shown by: חָרַל, impf. חָרַל, imptv. חָרְלִי, and חָרַשׁ θ, impf. חָרַשׁ, imptv. חָרְשָׁה.

α) רָדִין 6, 3 in another signif.—β) Inf. לָלֵן (6), †לָלֵן.—γ) Inf. לָשׂוּחַ 24, 63 along with לָשִׁית ψ 119, 148.—δ) Inf. almost always שׂוּחַ.—ε) Inf. only לָשׂוּשׁ.—ζ) לָשׂוּרָה Kthîbh, לָשִׁיר Q^{rê}.—η) also חָרַל.—θ) Inf. adverb. חָרִישׁ ψ 90, 10.

NOTE. Impfs. of the form רָבִין are either not at all or only *e*. by their signification to be distinguished from impfs. Hiph'îl.—2. The inf. in *î* is also used as inf. absol.; cf. however שִׁה Isa. 22, 7, רָב Jud. 11, 25, שׂוּחַ Neh. 8, 8, שׂוּשׁ Isa. 61, 10.

Niph'al, Hiph'îl (Hoph'al) as in verbs ע"ר be *f*. intelligent; Hiph. inf. הִבִּין, impf. רָבִין. Pôlêl &c. as in ע"ר (§71*b*).

Only in a few verbs is ר certainly the original *g*. radical*: קָץ denominative perf. from קָרַץ summer (to spend the summer) Isa. 18, 6.—Also the Pilpêl בְּלִפְלֵל (preserve, provide for): רָבִבְלֵל, רָבִבְלֵל, אֲבִבְלֵל, the Pôlêl קוֹנֵן (lament, moan) from *qîn*, and perhaps זִיד (boil, be proud), perf. זָדָה, impf. חָזַד; Hiph. הִזְדָּה, הִזְדָּה.

As regards the position of the tone, what has been said under ע"ר §70*d.e* applies here also, *e. g.* שִׁירָה ה' ψ 9, 21, שָׂמֵחַ אֶתִּי בְּבוּר Gen. 40, 15. Also in certain other

* A comparison of Arab. and Ethiop. makes it probable that ר is also the original radical in several of the verbs cited in §*a*, cf. Nöldeke ZDMG 1883, 525—540.

cases, esp. with a following guttural, the endings ה—, ר— receive the tone: רָבִי 26, 22.

- i.* י as a firm consonant is rare, *e. g.* אָוִיב, אָוִיבְתִי.
- § 73. Verbs ע"ע. These are verbs that have the second and third radical alike.
- a.*
- b.* I. The intensive Stems (§*b—e*).—1. Formation regular. Pi'el: הִלֵּל, הִלֵּל, מִלֵּל, קָלַל, impf. אֲרַפֵּן, רִמְשֵׁשׁ, יִפְסֵל; inf. with בָּ and suff. בְּעַנְנִי 9, 14 (נָ §6/3) *med.* אָמַרְרָה, אָמַרְרָה. Pu'al: רִהֵל, מִהָלַל. Hithp.: רִתְהַפֵּן, הִתְפַּלֵּל, הִתְפַּלֵּל ψ 18, 26.
- c.* 2. Insertion of an unchangeable *ô* after the first radical (cf. III Arab. *qâtälä* and §49*g*): Pô'el, Pô'al, Hithpô'el (orthographically identical with Pôlël &c., and inflected in the same way, §71*b.c.*). Examples: יְהוֹלֵל he maketh fools of; מְהוֹלֵל mad, יִתְהוֹלְלוּ they will be mad; תְּסוּבֵב she will surround; נִתְרוֹצְצוּ struggled 25, 22; לְהִתְנַלֵּל 43, 18.
- d.* 3. Pilpēl: גִּלְגַּלְתִּי, גִּלְגַּלְתִּי, גִּלְגַּלְתִּי.
- e.* A few verbs form their intensive stems in more than one of the ways just enumerated, sometimes with a difference of meaning, as יִהְלֵל he will praise, יְהוֹלֵל (§*c*); sometimes without, as רָצַצְתָּ thou hast destroyed, נִרְצַצְתָּ.
- f.* II. The other Voices. Main rule. The two identical consonants are contracted to one double consonant; the vowel of the second radical appears

under the first. Owing to this shortening of the verbal stem, the endings הַֿ, הִ, הֵ remain unaccented (cf. §71*d*): הַתּהּ be terrified: perf.: הַתּהּ, *f.* הַתּהּהּ, *pl.* הַתּוּהּ; סַבַּב, inf. and imptv. סַבַּב.

The tone is thrown forward on the endings הַֿ, הִ, הֵ: *g.* often after Wāw consec. §64*dε*; frequently before a guttural, *e. g.* הַבִּי עֲבָדִים 1 Sam. 25, 10; sometimes also elsewhere, esp. 3. *pl.* perf., *e. g.* פֶּ 3, 2. 55, 22. 104, 24.

Exceptions. In Qal the follg. are not contracted: *h.*
 α) the parts. and the inf. abs. in all cases: סַבַּב, שָׁדַד, שָׁדַדוּ; שָׁדַדוּ;
 β) the 3. perf. of transit. verbs in most cases, esp. before suffixes: סַבַּבּוּ, סַבַּבּוּנִי; but also סַבַּבּוּנִי;
 γ) sometimes the inf. after ל, *e. g.* לְגַזֵּז 31, 19, but also לְגַזֵּז.

Lengthening of the vowel of the stem-syllable. *i.*
 If the word ends with the double consonant, Dāghēš is dropped. *ā* is not lengthened in such cases (§11*e*2). The stem-vowel of the Hiph'îl appears as *ē* (*i* impossible before the double consonant), *e. g.* הַקָּטִיל: הַקָּל, הַקָּסַב; often, esp. in the perf. 3. *pl.* and 3. *m. sg.*, as *ā*: הַקָּסַבּוּ, הַקָּסַבּוּהּ he has crushed.

Vowel of the preformative syllable. As in ע"ו *k.* (§71*m—p*). 1. α: Hiph. impf. הַפֵּר, inf. and imptv. הַפֵּר; Qal impf. הַפֵּר, Niph. perf. הַפֵּר. || 1. β: Hiph. perf. הַפֵּר, part. הַפֵּר (cf. הַפֵּר §71*n*). || 2.: Hoph'al הַפֵּר, firm *û*.

Parting-vowel. (Cf. §71*q—v*). To secure the *l.* distinct pronunciation of the double consonant a parting-vowel is inserted before the affirmatives הַ and הַ:

in all four voices (thus also in the Hoph. and in the perf. Qal): \bar{o} in the perf., \acute{e} (רִי, רִי) in the impf. and * imptv.— \bar{o} and \bar{e} of the stem-syllable with Dāghēs are then shortened to \ddot{u} and \ddot{i} , since a long vowel cannot stand in an unaccented firmly closed syllable. \bar{o} : Qal סְבוּחֵי, סְבוּחָם; Niph. נִקְלָתִי; Hiph. הִסְבֹּחַ. \acute{e} : Qal רִסְבוּ, הִסְבִּינָה; Hiph. רִחֲלוּ, רִחֲלִינָה.

NOTE. Examples of the Hoph. with a parting-vowel do not occur. The unchangeableness of the \ddot{u} in the preformatives is attested by the part. *f. pl.* מְוֹסְבוֹת.

m. Doubling by way of compensation. Since in forms without affirmatives the final letter is not orthographically recognizable as a double consonant, the first radical is sometimes doubled, as if by way of compensation: thus besides רִסְב we have רִסְבּ, רִיָּקֵר, רִיָּהֵם; Hiph. impf. רִיָּסְב and רִיָּסְבּ. This doubling is seldom found in the plur.: רִיָּקֵרִי (without Dāg. in the 2. radical), רִיָּסְבִי.—(In Aramaic this is the prevailing formation).

n. Omission of the doubling. From the fact that the double consonant at the end of the word is neither in the spoken nor in the written form recognizable as such, we can understand how now and then the doubling is even elsewhere dispensed with. Qal impf. 3. *pl.* רִיָּסְבוּ they will devise 11, 6; 1. *pl.* נִסְבּ, cohort. נִסְבֵּה [happens not to occur], נִבְלָה we will confound 11, 7;

* Probably; examples have not been preserved.

Niph. perf. 3. *f. sg.* נִשְׁמָה, נִפְצָה 9, 19; 2. *m. pl.* נִמְקָתֶם
(ye pine away, are wasted), וְנִמְלָתֶם 17, 11.

Intransit. Qal. α) Perf. with *ō*: רָבִי 49, 23, from *o*.
rābhōbh.—β) Impf. several times with the vowels *ē á* (cf.
יִכְפֹּד), esp. יָמַר he is bitter, וָאֲקַל and I was despised,
pl. וְקָלִי; וַיַּחֲזִי, וַיַּחֲזִי; וַיֵּרַע he will be wicked, וַיֵּרַע, but
וַיַּחֲזֵק 16, 4; וַיֵּרֶךְ he will be tender; וַיֵּצֵר, וַיֵּצֵר and it was
straitened [not to be derived from וַיֵּצֵר]; וַיִּשָּׂם 47, 19
from וַיִּשָּׂם.—γ) Inf. בְּשָׁגָם in their erring 6, 3.

Wāw consec. יָסַב; וַיִּסָּב; Hiph. וַיִּגָּל.

p.

§ 74. Verbs ה"ל.—Verbs ה"ל are really ל"י. The § 74.
י shows itself α) in the part. pass. Qal: שְׂבִיחַת הַרְבַּ, גְּלוֹי *a.*
gladio captae 31, 26; β) sometimes before the endings
הַי, הַי, esp. in and before the pause: יִשְׁתִּיבִין *bibent*,
וַיִּפְשֵׁי הַסִּיָּה נַפְשִׁי

NOTE. That several verbs had originally י as 3. radical is *b.*
still to be seen in a few isolated forms. Note esp. שָׁלֵו *tranquillus*,
שָׁלֵו together with יִשְׁלֵו; also the Pīlel formations: נִצְוָה be be-
coming, lovely (from נִצָּה), part. מְשַׁחֲמֵי קִשְׁיָה like bowmen 21, 16
(from נִצָּה), and the frequently occurring הַשְׁתַּחֲוֶה (§we).

In all other cases the third radical has lost its *c.*
value as a consonant: either it coalesces with the
preceding vowel or it is entirely dropped. In both
cases ה stands at the end of the word to indicate the
long vowel (§2*b*).—Cf. also §31*b*.

I. Coalescence of the י with the preceding vowel *d.*
(§*d—e*).

1. *ê* in the ground-form of the imptv. Qal, *e. g.* רָאָה, and, with orthographical retention of the י, before ת and נ of the passive perfects (Pu., Hoph. and mostly Niph.), *e. g.* הִחַלֵּיתִי, נִגְלִיתִי, נִבְנִיתִי *iussus es*, הִחַלֵּיתִי I am exhausted.

e. 2. *î* (almost always י—) before ת and נ of the perfect: α) always in that of the Qal: רָאִיתָ, רָאִיתִי. β) for the most part in the perfects of the other active voices and the Hithp.: הִתְעַנִּיתָ, הִשְׁקִינוּ, כָּסִינוּ, כָּסִיתִי, כָּסִיתָ; sometimes *ê*, esp. in 1. *sg.*: קָנִיתִי together with קָנִיתִי (8), וְהִפְרִיתִי, וְהִפְרִיתִי. || γ) always in the 1. *pl.* Niph.: נִגְלִינוּ; only exceptionally in the sing. רְנָקִיתָ then art thou clean, free 24, 8.

f. II. Omission of the י, with retention—in certain cases lengthening or (and) modification (*Umlautung*)—of the preceding (original) vowel:

1. In the ground-form of all perfs., קָטַל: קָטַח, קָטַח; גָּלַח, גָּלַח; גָּלַח, גָּלַח; so also בָּלַח (§60dβ), צָנַח; צָנַח; צָנַח; הִשְׁקָה (§61c); הִתְוַדָּה.

g. 2. With half lengthening (*Umlautung*) of *a* to *ê*: α) in all imperfs. without affirmatives, *e. g.* רָאָה, רָאָה, רָאָה. || β) In the ground-form of all participles, *e. g.* הִנְרָאָה, הִנְרָאָה, מְרָאָה showing (part. pass. Qal §aa). || γ) Before נָה in imptvs. and impfs. (י is generally retained in the written form), *e. g.* imptv. רָאִינָה, impf. וְתִרְעִינָה, וְתִתְקִינָה.—The perfect agreement

of all the voices in this respect is probably owing in part to artificial assimilation.

3. In the ground-form of the imptvs. (except Qal), *h*.
e. g. קָטַל, צָנַח; הִקְטִיל, הִקְרָה.

4. In the inf. absolute: קָטַל, רָאָה, also רָאוּ; קָטַל, *i*.
קָטַל; הִקְטִיל, הִרְבָּה (§76d).

5. In the inf. (constr.), which receives in all the *k*.
voices the ending ת (cf. §67*e*) preceded by *ô*: רָאוּת, לְהִרְאוּת.—As exceptions without ת: רָאָה 48, 11. עָשָׂה 50, 20, עָשׂוּ 31, 28.

6. In the perf. the 3. fem. sing. with the old end-*l*.
ing *ath* was at first pronounced *galajath*, then *gālâth*,
e. g. עָשָׂה Lev. 25, 21; usually, however, with a double
feminine ending עָשָׂתָּה, הִרְתָּה, עָנִיתָה.

III. Omission of the י along with the preceding *m*.
vowel or Š^wâ mobile before the affirmatives י, י—
(ה— cohort. see §7), *e. g.* קָטְלוּ and קָטְלוּ; רָבּוּ, קָטְלוּ;
קָטְלוּ; רָבּוּ; וְהִתְקַטְלוּ, וְהִתְרַבּוּ, וְהִקְטִילוּ, and before suffixes,
e. g. רָאָם *vidit eos*.

IV. Apocope of י and the preceding vowel at the *n*.
end of a word (§7*n—u*): *A.* seldom in the imptv. of the
Pi'él, Hiph. and Hithp.: צָנַח (3) and צָר (10) order; נָס
try; † הִרְבָּה and הִרְבָּה increase; הִרְפָּה (2) and הִרְבָּה (6);
הִעֵל (3) lead up; הִטָּה (7) and הִטָּה (6) from הִטָּה
and הִטָּה (6) from נָכַח §76*d*.

B. In the jussive and after the impf. with Wāw *o*.

consec.:—1. Qal: α) וַיִּשָּׁבּ; || β) with the vowel lengthened וַיִּשְׁתָּה, וַיִּבְדֶּה, וַיִּרְדֶּה; juss. אַל-תִּשְׁתָּה; || γ) mostly with a helping vowel (§12n) וַיִּבֶן, וַיִּגַּל, וַיִּפֶן, וַיִּרֶב, וַיִּרְהַ &c., juss. יִרְבֵּה, יִגַּל &c.; *med. gutt.* וַיִּשַׁע, וַיִּמַּח 7, 23; || δ) with a helping vowel and the principal vowel lengthened וַתִּפֶּן (s. γ!), וַתִּרֶב (γ!), וַתִּרְא, juss. תִּרְא, תִּרְא (41, 33 Baer וַתִּרְא!); *med. gutt.* וַתִּכַּחַח, וַתִּתַּעַב; || ε) *prim. gutt.*: וַיַּעַל, וַיַּעֲשֶׂה, וַיַּעֲזֹב, וַיַּחֲזֵק, וַיַּחֲזֵק, juss. יַעַל.—1. *sg.* וַיַּעֲשֶׂה, וַיַּעֲזֹב (cf. §p and §65g); but with suffixes וַיַּעֲשֶׂהָ 12, 2.

p. When the verb is at the same time *prim. gutt.*, the impf. of the Qal (except in the 1. sing.) is identical with that of the Hiph.: וַיִּעָלֶה Qal (cf. וַיַּעֲמֵד), he will go up; Hiph. (cf. וַיִּקְטִיל) he will lead up.—1. *sg.* Qal וַיַּעֲלֶה, Hiph. וַיַּעֲלֶה; but after Wāw consec. both וַיַּעֲלֶה.

q. NOTE 1. Notwithstanding the guttural at the beginning we find וַיִּחַר, וַיִּחַן, but plur. וַיִּחַחוּ.—2. וַיִּהָיֶה see §76b.c.—3. The very common 3. *m. sg.* impf. Qal of וַיִּרְא with Wāw cons. is וַיִּרְאֵה, the other apocopated forms of the impf. and the juss. acc. to §ô.

r. 2. Niph'al: תִּפְגַּל may she be uncovered; *prim. gutt.* וַתִּפְגַּל, וַתִּפְגַּל, וַתִּפְגַּל; *med. gutt.* וַתִּפְגַּח!

s. 3. Intensive stems. Without compensation lengthening (cf. §11e2) *e. g.* וַיִּכַּחַח, וַיִּכַּחַח, וַיִּכַּחַח; *ā* also with *med. gutt.*: וַתִּתַּעַר, וַתִּתַּעַר (although impf. Pi. וַתִּתַּעַר).

t. 4. Hiph'il: α) וַיִּתְּשֶׁק, וַיִּתְּשֶׁק, וַיִּתְּשֶׁק (as in Qal), juss. יִתְּשֶׁק. || β) with helping vowel וַיִּתְּשֶׁק, וַיִּתְּשֶׁק, וַיִּתְּשֶׁק. || γ) *prim. gutt.* וַיַּעֲלֶה, וַיַּעֲלֶה.

u. The apocope of the ה־ in the impf. is not unfrequently dispensed with: α) in the jussive, *e. g.* וַתִּרְאֵה

and let it appear 1, 9;—β) after Wāw cons., esp. in the 1. sing., *e. g.* וְאַרְאֶה and וְאַרְאֶה, and, though not exclusively, in the later books, *e. g.* וַיִּשְׁתַּהֵּה, וַתִּבְבְּהָ, וַיִּשְׁתַּחֲוֶה &c.

The indicative is used instead of the cohort. which *v.* occurs only three times (ψ 77, 4. 119, 117. Isa. 41, 23): וְעַתָּה אֲדַבֵּר let us make; אֲעֲלֶה-נָּא I will go up now; לָכֵן יִשְׁקָה (§68*k*) 19, 32.

Miscellaneous: α) In the forms without affor- *w.* matives the impf. has sometimes ה־ for ה־, esp. in pause or when followed by א or א, from considerations of rhythm or euphony, *e. g.* הַעֲשֵׂה עִמָּנוּ 26, 29.—β) Sometimes, particularly in the 3. *m. sg.*, ׀ appears as the vowel of the preformative in the perf. Hiph. (cf. §61*c*), *e. g.* הִרְאָה (5), הִגִּילָה (12) and הִגִּילָהּ; before suffixes הִרְאָהּ (3), הִרְאָהֶיךָ and הִרְאָהֶיךָ (9). In the other persons only: הִלְאָהֶיךָ I have wearied thee Micah 6, 3, הִרְאָהֶיךָ Deut. 34, 4.—γ) Niph'al of עָשָׂה see §65*l*.—δ) הִרְבֵּה is used adverbially: “much” “abundantly”; the feminine form הִרְבֵּה serves as inf. absolute.—ε) הִשְׁתַּחֲוֶה, Hithpa'lel from שָׁחָה (§*b*) bow, fall down, 2. *m. sg.* הִשְׁתַּחֲוֶיךָ; impf. וַיִּשְׁתַּחֲוֶה, *pl.* וַיִּשְׁתַּחֲוּוּ, with Wāw cons. *sg.* וַיִּשְׁתַּחֲוֶה for *wajjištáchw*, *pl.* וַיִּשְׁתַּחֲוּוּ.

§ 75. Verbs א"ל.—The weak consonant א (cf. §75. *a.* §10*c*) can have neither a short vowel before it nor Š^wâ (quiescens) under it. On the contrary א has

always a long vowel before it as if the syllable were an open one, *e. g.* קָטַל: מָצָא find, נִקְטַל: נִמְצָא; before ת and נ it is, in fact, entirely disregarded by the punctuation *e. g.* קָטַלְתָּ: מָצַאתָ, מָצְאוּ: קָטַלְנוּ, מָצַאתָ. Hence \bar{e} in the intransitive perfects even before ת and נ, *e. g.* מִלֵּאתִי: הִפְצַתִּי, יִרְאֶה: הִפְצֵה, יִרָא: הִפֵּץ.

- b. א is a guttural. Hence 1. preference for the *a*-sound, in the imptv. and impf. Qal: מָצָא, יִמְצָא; 2. not Š^wā mobile but Chātēph, יִלְדֶה: מִצְאָה. Owing to the weakness of its guttural sound, however, א does not receive Páthach furtive: מִצְאָה, כְּלוּא, הִמְצִיא.

- c. NOTE. The follg. phenomena are also explained by the weakness of the א-sound: α) א is sometimes dropped, *e. g.* בְּחֹטֶיךָ 20, 6 for בַּחֲטֹאֵי; הִצֵּאתִי Job 1, 21=הִצֵּאתִי, הִצֵּאתִי Job 32, 18.—β) Š^wā mob. is sometimes elided before א, and the vowel of א transferred to the foregoing consonant (cf. §10c2): יִרָא (3), fear ye, from יִרְא, and, with א also rejected orthographically: אֶהְיֶה 31, 39 for אֶהְיָא, cf. below §e.

- d. Effects of the analogy of verbs א"ל.—1. Before ה א quiesces in S^ghól, *e. g.* תִּקְרָאֵהָ: תִּבְנֶינָה they will call, תִּבְנֶינָה: תִּמְצְאֵנָה, imptv. רְאִינָה: מִצְאוּ find ye (*f*).—2. In all the perfs. from Niph'al onward א quiesces before ת and נ in Šērê: נִמְצְאתִי, מִלֵּאתִי, נִגְלִיתִי.

NOTE to 2.: No example of the Pu'al occurs; of the Hoph'al only הִבְאֵתָה Ezek. 40, 4. Nevertheless König I, 617 likewise defends the universality of the \bar{e} -sound.

- e. Relationship of verbs א"ל and א"ה. Forms from verbs א"ל are not unfrequently found inflected wholly

or partly after the analogy of verbs ל"ה: α) wholly, *e. g.* וּבָקְלָה 23, 6 from כָּלָא refuse, withhold; β) with the vowels of ל"ה verbs, *e. g.* וּרְפָאֵתִי, הִטָּא; γ) with the consonants, *e. g.* רָפָה heal פֶּ 60, 4, רִמְלָה he will fill.

On the other hand verbs ל"ה frequently follow the *f.* analogy of verbs ל"א, *e. g.* וּקְרָא 49, 1, וּקְרָאֵנִי 42, 4, וּקְרָאֵהוּ 42, 38 from קָרָה meet.—תִּרְפְּינָה Job 5, 18 they will heal (from רָפָא), but Isa. 13, 7 they will be slack (from רָפָה).

§ 76. Doubly and trebly weak Verbs. אבה, § 76.
a. אִשָּׁה §66*a*; נִיחָ 71*ya*; נָתַן §67*i*.

הָיָה to be, הֵיחָתָם, הֵיחָתִי; inf. absol. הִיָּה and הִיָּו; *b.* inf. constr. הִיָּוֹת; imptv. הֵיָּה, הִיָּו, הִיָּו; impf. הֵיָּה, הִיָּו, הִיָּו, הִיָּו. When forms beginning with a Châṭēph have the prefixes ה, ו, ל, כ, ב, attached to them, the latter receive the vowel *i*, and the first radical Š^wâ quiescens: מֵהִיָּוֹת, לְהִיָּוֹת, וְהִיָּוֹתָם, וְהִיָּוֹתָי, except הִיָּה.

חָיָה live (after prefixes pointed like הָיָה), וְחָיִיתָם, *c.* חָיָה and חָיָו; לְחָיִוֹת, חָיָו; imptv. וְחָיִי, חָיִי, וְחָיִי; impf. חָיָה, חָיָה, חָיָה; Pi. חָיָה and Hiph. חָיָה let live, revive, לְחָיִוֹת, חָיִיתָם, חָיִיתָנִי, חָיִיתִי. || The verb חָיָה—perf. חָיָה, with Wāw consec. וְחָיָה 3, 22—which belongs to the verbs ע"ע is to be distinguished from the above.

נָטָה and ל"ה.—נָטָה stretch out, bend, נָטָה, נָטָה, *d.* נָטָה, נָטָה; impf. נָטָה, נָטָה; Niph. נָטָה, נָטָה;

Hiph. הָטָה, הִטִּיתָם, מָטָה, לְהַטּוֹת; imptv. הִטּוּ and הִטּוּ (§74n), הִטּוּ; impf. יִטֶּה, אֶל־חַטָּט, יִטֶּה. || נָכָה Hiph. strike, pass. Hoph. (Niph. and Pu. rare); Niph. נָכַח, Pu. נָכַח; Hiph. נָכַח, אָכַח, מָכַח, מָכַח; impf. אָכַח, נָכַח; נָסִיתִי, נִסֶּה, only Pi. try, הִפְתָּה, הִפְתָּה, הִפְתָּה. || נִנְסָה Niph. be innocent, unpunished; Pi. let go unpunished, declare innocent. Niph. נָקָה, נִקְתָּה, נִקְתָּה, 24, 8; Pi. נִקְתִּי, נִקְתָּה. || נָשָׁה 1. forget, נָשִׁיתִי; Hiph. נָשָׂה, נָשָׂה, hath made me forget 41, 51* ; 2. lend, נָשָׂה, נָשָׂה.

e. נ"פ and ל"א.—נָבָא, Niph. and Hithp. προφητεύειν, נָבֵא, בָּהֶנְבֵּאוֹ, לְהַנְבִּיאַת, נִבְּאָה. Cf. also §62ba. || נָשָׂא *tollere* (cf. §65e.f), נָשָׂאתִי; Inf. שָׂאת, also נָשָׂא (4), with ל: לְשָׂאת; imptv. שָׂא, שָׂא, שָׂא (Exceptions: נָשָׂא ψ 10, 12, נָשָׂא ψ 4, 7); impf. יִשָּׂא, יִשָּׂא (always without Dāghēš, §6f3). Niph. נָשָׂא, נָשָׂאתִי. || נָשָׂא Hiph. deceive, tempt, Niph. pass.; Ni. נָשָׂא, Hi. הִשָּׂאת, הִשָּׂאת.

f. פ"י and ל"ה.—יָדָה Hiph. praise, Hithp. confess. Hiph. perf. הִדָּה, הִדָּדוּ, הִדָּדוּ, מוֹדָה, לְהוֹדוֹת, imptv. הִדָּדוּ, impf. יִדָּדוּ, אוֹדָה; יוֹדָה (§68b), יוֹדָה. || יָרָה (Qal throw; Hiph. do., direct, esp. instruct, teach), inf. לְיָרוּת; Hiph. יָרוּ, אוֹרָה, Ip. יָרוּ, אוֹרָה.

g. פ"י and ל"א.—יָרָא (§68d), יָרָאתִי, יָרָאתִי (§75a), inf. יָרָא and יָרָא (§55b), imptv. יָרָא, יָרָא (§75cβ);

* Pa'el for Pi'el for the sake of assonance with the name מְנַשֶּׂה.

impf. *יִירָא*, *יִיירָא*, *תִּירָא*, *יִירָא* and *יִירָא* (from *יִירָא* from *יִירָא*); Niph. part. *נוֹרָא*, impf. *תִּירָא*. || *יִצֵא* go out, *יִצֵא*, *יִצֵא*; part. *יוֹצֵא*, *יִצֵא*, *יִצֵא*, inf. abs. *יִצֵא*, inf. constr. *יִצֵא*; imptv. *יִצֵא*, *יִצֵא*, *יִצֵא*; impf. *יִצֵא*, *יִצֵא*, *יִצֵא*; Hiph. *יִצֵא*, *יִצֵא*, *יִצֵא*; inf. *יִצֵא*; imptv. *יִצֵא* (*יִצֵא* v. §69c), with ה— cohort. *יִצֵא*; impf. *יִצֵא*, juss. 3 *f. sg.* *יִצֵא*, *יִצֵא* (24, *יִצֵא* 4); Hoph. *יִצֵא*, part. *יִצֵא*.

י"ו and ל"א.—*בוא* come, Hiph. bring. *בוא*, *בוא*, *בוא*. * *בוא*, *בוא*, *בוא*; part. *בוא*, *בוא*, *בוא*; inf. *בוא* and *בוא* (§ 22ia); imptv. *בוא* and *בוא*; impf. *בוא*, *בוא*, *בוא* and *בוא* (12, *בוא* 2, cf. §71t); Hiph. *בוא*, *בוא*, *בוא*; 3. *f. pl.* *בוא* and *בוא* (11, *בוא* 1, parting-vowel elsewhere in the perf. only before suffixes), part. *בוא*, *בוא*, inf. *בוא*; imptv. *בוא*, *בוא*, *בוא*; impf. *בוא*, *בוא*, *בוא*; Hoph. *בוא*, 3. *f. sg.* *בוא*, 11, *בוא*, *בוא*.

§ 77. Defective Verbs.

§ 77.

בוש be ashamed, Qal §71i.—Hiph. *בוש* put to shame (*בוש* be put to shame).

טוב be good, perf. Qal.—Impf. and Hiph. from *טוב* §69.

* *בוא* (the woman) who has come, see §17a note.

יָגַר fear. Perf. and part. (§58c) Qal.—Imptv. יִגְרֶה, impf. יִגְרֶה (from *gûr*).

אָדַד add, Qal only perf. and part.—Impf. and inf. acc. to §68 from the Hiph. (which has a perf. and part. of its own: הוֹסִיפִים, הוֹסִיף).

יָקַץ Qal only impf. §69a.—Perf. הִקְיִץ, inf. בְּהִקְיִץ, imptv. הִקְיִצָּה, impf. also אֶקְיִץ (from *qîš* or *qûš*).

כָּשַׁל stumble. Qal: perf., part., inf. abs.—Niph.: impf., inf., also part.

נָגַשׁ approach. Qal: impf., inf., imptv. §67d.e.f.—Niph.: perf., part.

נָהַד lead. Qal: perf. (7), imptv. נִהַד.—Hiph.: impf., inf., perf. (2).

שָׁתָה drink.—Hiph. הִשְׁתָּה.

§ 78. The Verb with Suffixes. I. Infinitive and Participle. The inf. and the part. being really nouns have usually appended to them the suffixes of the genetive or the nominal suffixes (§22). Since this genetive may also be a genetive of the object (§21f), the suffix of the inf. and part. often denotes the accus., e. g. יִרְאַה (§55b), יִרְאַתָּה *timor tuus* Job 4, 6 and *timor tui* the being afraid of thee Deut. 2, 25; שְׁלַחוֹ: his letting go Ex. 11, 1 and: to let him go Ex. 4, 23; דְּבַרוֹ his speaking and, Gen. 37, 4, to speak to him.

b. Only the acc. of the 1. sing. is expressed by a special accusative form נִי, that is, by a verbal suffix:

always with the inf., with the part. only in the sing. and even then only in poetry. In f. בְּשִׁלְחִי at my sending, when I send Ezek. 5, 16, לְשִׁלְחִי in order to send me 2 Sam. 13, 16; so לְבִקְשִׁי (ק without Dāg. §60*b*), לְהַמִּיתִי.—Part. הַמְּאַדְרִי who girdeth me ψ 18, 33; עֹשֵׂי who created me Job 31, 15. 32, 22, but also עֹשֵׂי (cf. §31*c*) my creator Job 35, 10; רֹאֲרִי he that seeth me (\bar{a} pausal for \bar{e}) Isa. 47, 10, but 3 times also רֹאֲרִי. Much more frequently מַּלְטִי my deliverer ψ 18, 3, כָּל־ מִצָּרַי every one that findeth me Gen. 4, 14, &c.

§ 79. The Verb with Suffixes.—II. Perfect, ^{§. 79.}
^{a.} Imperfect and Imperative. The suffixes of the perf., impf. and imptv. denote (almost without exception, cf. צִמְחִתִּי §*dα*) the accus. of the personal pronoun. This acc. may also be expressed by the particle אֵת (§43*f*): וַיִּשְׁמְרֵנוּ and וַיִּשְׁמֹר אֶתֵּנוּ and he kept us. This is especially the case when it is necessary to indicate the pronoun of the 2. plur.: כֶּן does not occur at all as a verbal suffix, כֶּם only once with the perf. (בְּרַכְוִיכֶם ψ 118, 26) and seven times with the impf. (Stade §635): the language avoided long forms; and in addition the affixing of כֶּם and כֶּן to the 3. *f. sg.* and 3. *pl.* would have produced forms inadmissible in Hebrew (König I, 219).

The acc. of the reflexive pronoun is not expressed ^{b.} by a suffix but by the reflexive stems (Niph. and Hithp.);

thus יִרְאוּן can signify only *videbunt eas*.—For the dative of the reflex. pron. we often find לְ (§ 45) with suffixes: וַיִּקַּח-לוֹ לְמֶנֶּה שְׁתֵּי נָשִׁים and L. took unto him two wives 4, 19, כָּל-אֲשֶׁר לָקְחוּ לָהֶם all that they had taken unto them 1 Sam. 30, 19.

c. As regards its consonants the suffix of the verb is identical with that of the noun, except that in the noun the suff. of the 1. sing. is *i*, in the verb *nî*: קוֹלִי, but רָאוּנִי *viderunt me*, יִרְאוּנִי *videbunt me*.—Suff. 3. *m. pl.* מוֹ often in poetry, *e. g.* וַיְבַהֲלֵמוּ 2, 5 (§22ie. ka).

d. With suffixes appended the verbal forms assume in part another form older than that which they now present when standing alone (cf. §§51—53):

a) Perf. 3. *f. sg.* תִּ—: בָּאֲתָנִי, הִחַזְקָתָנִי.

2. *f. sg.* תִּי, gen. *def.* תִּי: רָמִיתָנִי.

2. *pl.* תִּי: הִעֲלִיתָנִי ye have brought us up Num. 20, 5. 21, 5, צָמַתָּנִי ye have fasted unto me (from צִים) Zech. 7, 5 seem to be the only examples:

β) impf. and imptv. *f. pl.* הִ—Impf.: תִּחַשְׁבֵּנִי Job 19, 15, תִּזְכַּחְנָה Jer. 2, 19 (3. *pl.*) and תִּרְאוּנִי Cant. 1, 6 (2. *pl.*) are the only examples. I know no example of the imptv. (Cant. 2, 5 is followed by other masculine forms.)

Between suffixes beginning with a consonant and *e.* verbal forms that end with one there often* appears a vowel (before הַ, indeed, generally only as a vocalic glide, Š^swâ mobile; in pause הַ—), the so-called union vowel, which has now got to be regarded as the remnant of a vocalic final sound that has more easily maintained itself in the middle of a word, that is, before suffixes (cf. §22*d*. König I, 219*f*). This vowel appears in the perf. as *a*, in the impf. and imptv.** as *ē*:

Perf.	*** שָׁמְרֵנִי	*נָתַנּוּ	נָתַנְנִי	נָתַנְנָם
Impf.	שׁוֹמְרֵנִי	וּתְנִיחֵנִי	וּתְנִינֵנִי	וּתְנִינֵנָם
Imptv.	שָׁמְרֵנִי	תְּנִיחֵנִי	לְמַדְרֵנִי	תְּנִינֵנִי

NOTE. 1. *ē* in the perf. always before the suff. of the 2. *f.* *f.* *sg.* הַ, *e. g.* שָׁבַחְתָּ, שָׁלַחְתָּ, שָׁאֵלְתָּ, שָׁחַזְתָּ and, deprived of the tone, שָׁבַחְתָּ, § h2. (הַ— only twice, after רָא and אָר: Isa. 54, 6. 60, 9). See Böttcher §881 γ.

2. *a* with the impf. and imptv. esp. before הַ. Then often contraction to הַ— *e. g.* וַיִּכְרָתָהּ and he recognized her, וַיִּשְׂרַףְתָּהּ *scribe eam*; but also half lengthening to *è*, *e. g.* וַיִּשְׂרַףְתָּהּ, וַיִּשְׂרַףְתָּהּ *ama eam*. Seldom *a* before other suffixes: וַיִּדְבַּקְתָּהּ 19, 19, וַיִּרְחַבְתָּהּ 29, 32.

* Not in the 3. *f. sg.* of the perf. (*v.* §h2), nor yet with the modus energicus of the impf. and imptv. (*v.* § 80).

** The ground-form of the imptv. has certainly had consonantal final sound from the first. Accordingly we must here assume that the vocalisation has followed the analogy of the impf., see Nöldeke ZDMG 1884, 408 end.

*** Páthach, *v.* §12*c*.

* Contracted from *ahû* (cf. כָּרִי §22*d*), which form is sometimes found in pause, *e. g.* וַיִּמְתְּחֵנִי.

- g.* Phonetic law—§11*d* (cf. 50*a*1). וְרָדַם, ד vowelless as in וְרָדַפּוּ—Exceptions: *α*) Hiph'ıl הַקְטִילֵנִי, הַקְטִילֵם; *β*) perf. Qal מְכַרְוּ, מְכָרוּ, מְכָרוֹם; *γ*) impf. Qal in *a*: וְשָׁלַחְנִי, וְשָׁלַחְתֶּם, וְשָׁלַחְתֶּיךָ, וְשָׁלַחְתֶּיהוּ; *δ*) imptv. Qal in *a*; שְׁמַעְנִי, שְׁמַעְתֶּיךָ, שְׁמַעְתֶּיהוּ.
- h.* Laws of the tone. 1. The suffixes: נִי, נִי, הוּ, הָ (and poet. מוּ) are always unaccented: וְשָׁמַעְנִי, וְשָׁמַעְתֶּיךָ, וְשָׁמַעְתֶּיהוּ. —2. The ending ת־ of the 3. *f. sg.* perf. (primarily to avoid non-Hebrew forms, cf. §*a* end) has always drawn the tone to itself: גָּנְבָתָם R. had stolen the Teraphim 31, 32, אָכַלְתָּם, אָחַזְתָּם, אָחַזְתָּהּ. (Exception Cant. 8, 5).
- i.* Miscellaneous. *α*) The 3. *f. sg.* perf. with the suffix הוּ often appears as ת־, with הָ always as ת־. Examples: שָׁמַעְתָּהוּ and גָּמַלְתָּהוּ, in pause always שָׁמַעְתָּהוּ *posuit eum*, &c.; אָחַזְתָּהּ אִירִירָתָהּ *irritavit eam*. —*β*) 2. *m. sg.* perf. Note the short vowel before נִי, due to the analogy of שָׁמַרְנִי &c., *e. g.* הוֹצֵאתָנִי, הוֹצֵאתָנִי; in pause שָׁלַחְתָּנִי &c. —*γ*) The verbal ending *û* is very often written *defective* before suffixes: וְיִצְאָהוּ וְיִצְאָהוּ 19, 16.
- § 80. Nûn demonstrativum. Before the suffixes: נִי, הָ, הוּ, הָ, when appended to the impf. or to the ground-form of the imptv., we often find the syllable *an*, especially in pause and with a real cohortative (לֵכוּ וְנִמְכְּרֵנוּ) go to, let us sell him 37, 27). This *an*, now for the most part meaningless, is the remnant

of a *modus energicus* (§47*g*), hence more appropriately termed Nûn demonstrativum than, as usually, Nûn epentheticum. The vowel *a* has maintained itself before נִי, but has elsewhere passed into accented —. נ assimilates itself to a following ד; whereas a following ה is usually assimilated to the נ. In this way, apart from a few exceptions, we derive the following forms:

נִי— me, תִּבְעֵתְנִי, תִּבְרַכְנִי.

הָ— thee *m.*, וַיִּבְרַכְהָ, וַיִּאָדְבֶהָ, וַיִּשְׁרַף, וַיִּשְׁרַף.

הֵם— him, וַיִּבְרַכְהוּ, וַיִּצְרַף— אֲדַרְשֶׁנּוּ.

הָ— her, וַיִּקְחֶהָ, וַיִּבְלַעֶהָ, וַיִּבְקַשְׁנָה, אֲשַׁמְרֶנָּה, קָרְאָנָה; וַיִּקְחֶהָ.

NOTE. α) Nûn demonstr. not found with the perf. The Dāghēs̃ *b.* in דִּבְרֵי 30, 6, וַיִּשְׁרַף ψ 118, 18 is Dāg. euphonicum. The forms of the part. and the inf. that might be here adduced are questioned by Stade §355*b* note 3.—β) Nûn demonstr. not before the suff. הֵי, not even Hos. 12, 5 וַיִּצְאֵנִי, ψ 12, 8 וַיִּשְׁרַף. —γ) Particles with verbal suffixes (also with Nûn demonstr.) see § 40.—δ) The old plural ending *ûn* (§51), which is also found at times before suffixes, is to be clearly distinguished from Nûn demonstr., *e. g.* Prov. 1, 28 וַיִּשְׁרַף, וַיִּצְאֵנִי, וַיִּבְרַכְנִי.

III. REMARKS ON SYNTAX (§§ 81—91).

A. SYNTAX OF THE INDIVIDUAL PARTS OF SPEECH (§§ 81—84).

§ 81. § 81. Pronoun. When a pronoun expressed by a suffix is to have special emphasis, the corresponding separate pronoun is in Hebrew employed for this purpose, and is generally placed after the suffix it is meant to emphasize, *e. g.* בְּרַכְּנִי גַם־אֲנִי bless *me* also 27, 34; אָבֵד זְכָרָם הַזֶּה the memory of *them* ψ 9, 7; בְּנִי אִי גַם־אֲנִי *my* heart too will rejoice Prov. 23, 15.—יְהִי־ךָ אֶתְּךָ יוֹדֵיךָ אֶחָיִךָ J., *thee* will thy brothers praise G. 49, 8.—In the same way also: וְלִשְׁתִּי גַם־הוּא יִלְד־בֶּן and to Šêth too 4, 26, cf. 10, 21.

§ 82. § 82. Superlative and Comparative.—The
^{a.} superlative is periphrastically expressed by the article placed before the adjective to be compared, or by a genitive after it, *e. g.* הַקָּטָן the youngest (smallest) 42, 13; קָטָן בְּנָיו the youngest of his sons.

^{b.} The comparative is expressed in the same way by מְ; *a*) with adjectives, *e. g.* טוֹבָה הַחֵמָה מִפְּנִינִים wisdom is

better than pearls; טוב אָרְךָ אַפִּים מְגֹבֵר a man slow to anger is better than one that is mighty; גְּבוּהַ מְכֹלֵי גְבוּהַ 1 Sam. 9, 2.—גָּדוֹל עֲוֹנֵי מִנְשׂוֹא my sin is too great for me to bear* Gen. 4, 13.—|| β) with verbs, *e. g.* צְדָקָהּ מִמֶּנִּי she is more righteous than I 38, 26; אָהַב אֶת-יוֹסֵף מִכָּל-בָּנָיו he loved Joseph more than all his other sons 37, 3, cf. 29, 30.—קַטְנָתִי מִכָּל-הַחֲסָדִים I am too insignificant for all the mercies 32, 11.

When the adjective is not immediately followed *c.* by the object (or person) compared with מֵן, the emphasis implied in the comparative is expressed by the article alone, *e. g.* הַמְּאֹר הַגָּדוֹל the greater light, הַמִּן הַקָּטָן the lesser light 1, 16, בְּנֵהּ הַתֵּלִיל her elder son [because Rebecca had only two sons] 27, 15.

§ 83. Verbs with the Accusative.—Accusativus etymologicus: שָׁם פָּחַדוּ פָּחַד ψ 14, 5; וַיִּצְעַק רַחֵם אֱלֹהֵי מִצְרָיִם וְיִמְרָה גְדֹלָה וְצַעֲקָה גְדֹלָה וְיִמְרָה G. 27, 34; cf. *νίχην μεγάλην νικᾶν* &c.

The following are construed with the acc., differing thereby from the English construction: 1) regularly verbs that express a state of being clothed, full and such like, or their contraries, *e. g.* הוֹדוּ וְהָדָר לְבִשְׂתָּהּ with grandeur and glory art thou robed ψ 104, 1; רָמְלָא וְהַשְׁבְּעוּ לָחֵם our mouth will be full of laughter;

* Cf. Latin *maior sum quam cui possit fortuna nocere.*

ye shall be satisfied with bread Ex. 16, 12; לֹא תִסְרֹף לָךְ thou hast not lacked anything Deut. 2, 7 cf. ψ 34, 11. G. 18, 28; לָמָּה אֲשַׁבֵּל גַּם־שְׁנֵיכֶם wherefore should I lose you both 27, 45.

- c.* 2) Frequently verbs of going or coming to a place. בּוֹא with בָּ or אֶל־, but also with ה־ locale (§20), *e. g.* מִצְרַיִם to Egypt 12, 11, or with the simple acc., *e. g.* בָּאוּ שְׁעָרָיו to his gates ψ 100, 4; hence the part. with the gen.: בָּאֵי שְׁעַר־עִירוֹ that went in to the gate of his city G. 23, 10.—הִלְךָ, generally with אֶל־ or לְ; but also: הִרְגָה to Haran 28, 10, הִשָּׂרָה to the field 27, 5.
- d.* 3) seldom verbs of dwelling (in, at a place). יָשַׁב, usually with בָּ 13, 12 and often; but also: יָשַׁב אֶהָל in tents and with herds 4, 20, יָשַׁב תְּהִלּוֹת יִשְׂרָאֵל enthroned upon the praises of Israel ψ 22, 4, cf. ψ 80, 2.—יָשַׁב usually with בָּ, *e. g.* וַיֵּשְׁבֵן בְּאֶהֱלֵי־שֵׁם 9, 27, cf. 14, 13; seldom וַיֵּשְׁבֵן הַצִּירִיָּה ψ 65, 5.
- e.* 4) A few individual constructions may be noted: נָאָה commit adultery with, עָבַד serve, עָנָה answer &c.
- f.* Two accusatives may stand: 1) after the causative voices of all verbs that govern one accusative in the Qal, *e. g.* מָלֵא קַרְנֶהָ שֶׁמֶן fill thy horn with oil 1 Sam. 16, 1; וַיְלַבֵּשׂ אֹתוֹ בְּגָדֵי־שֵׁשׁ had him clothed in vestures of cotton G. 41, 42; וַיִּשְׁפְּטוּ אֶת־יוֹסֵף אֶת־כֹּתָנָתוֹ they stripped J. of his coat 37, 23; שָׁבַעֵנוּ בְּבִקְרַת הַסֵּדֶה

ψ 90, 14; אֶבְרוּךְ אֶשְׁבִּיעַ לָחֶם ψ 132, 15; מִי יֵאבְדֵנוּ בְּשָׁר׃ Num. 11, 18.—So too, of course, after those Pi'el and Hiph'il formations with a like signification, of which no Qal occurs in a simple transitive sense, *e. g.* הִשְׁקָה water, give to drink (§77), נִשְׁקָה אֶת־אֲבִינוּ יְיָ 19, 32; וַיְבָרֶכֶךָ בְּרַחֲמֵי שָׁמַיִם and may he bless thee with the blessings of heaven 49, 25.

2) sometimes after Qal formations with meanings *g.* corresponding to the above, *e. g.* דָּגַן וְתִירוֹשׁ סִמְכֵתִיו with corn and wine have I sustained him 27, 37, cf. ψ 51, 14; סָעַד Judg. 19, 5; זָבַד to present with G. 30, 20; שָׂמַן מְשַׁחָה שָׂמַן ψ 45, 8; שָׂבְבוּנִי שָׂבְבוּנִי they have surrounded me with . . . ψ 109, 3.—Generally after גָּמַל do something to some one, *e. g.* רָעָה גָּמְלוֹהָ evil have they done unto thee G. 50, 17, cf. v. 15. 1 Sam. 24, 18.

3) To make or appoint some person (or thing) to *h.* be something, *e. g.* קָנִים תַּעֲשֶׂה [with] chambers shalt thou make it (the ark) 6, 14, v. 16. 27, 9; אֲבִי־הַמִּוֶּן הֵן גָּבִיר שְׁמֵתִיו לָךְ הֵן גִּוִּים נִתְּתִיהָ 17, 5 (but cf. ל v. 5. 20); הֵן גִּבִּיר שְׁמֵתִיו לָךְ 27, 37.—Also the material out of which something is made frequently stands in the acc., sometimes even after the verb, *e. g.* and God formed man עָפָר of dust 2, 7.

4) The epexegetical accusative, *e. g.* הִבִּיתָ אֶת־כַּף־אֲיָבִי *i.* thou smotest them on the jaw (*i. e.* thou smotest their jaw) ψ 3, 8; לֹא נַכְנֶה נַפְשׁ׃ we will not slay him G. 37, 21.

k. With passive verbs the logical object sometimes stands in the accusative (to be approximately rendered in English by the indefinite "they", Germ. *man*), *e. g.* וַיִּקְרָא אֶת־עִירָד לְחִנוּךְ אֶת־עִירָד and unto Enoch they bore Irad 4, 18; לֹא־יִקְרָא עוֹד אֶת־שְׁמֵהּ אַבְרָם they shall not call thy name any more Abram 17, 5; cf. 21, 5. 8. 27, 42. 40, 20.

§ 84. § 84. Union of two Verbs to express a single Idea. In the Hebrew language which has comparatively few adjectives there is also but a small number of adverbs, and hence the notion expressed by a verb is often more precisely determined by an additional verb instead of by an adverb*. Note particularly: שׁוּב again; רַסָּה הוֹסִיף once more; מְהֵר hurriedly; הַיְטִיב well; הַרְבֵּה much. Examples in the sequel.

b. Verbs that express, whether by themselves or with other words, only the modality or nearer definition of an action are followed by the main idea 1) generally in the inf. with ל: אָבָה, בִּקֵּשׁ, חָדַל, הִחַל (begin), חָפֵץ (desire, be inclined), רָצָה, חָלַל and הוֹסִיף, כָּלָה (finish), חָפֵץ, חָלַל, מְהֵר, מְהֵר, הַרְבֵּה. Examples: לֹא תֵאָבֵה לְלָכֶת 24, 5; חָדַל לְסַפֵּר 41, 49, cf. 11, 8; הִחַל הָאָדָם לָרֹב began to multiply 6, 1, cf. הוֹחֵל 4, 26; וַתִּסָּה לְלָדָת she bare yet again 4, 2;

* Cf. French: *j'ai failli mourir* I had almost died; *vient de paraître* just out.

כָּאָשֶׁר כָּלָה לְהִבָּר 18, 33; מָהֵרָה לְמִצָּא thou hast found quickly 27, 20, cf. 18, 7. 41, 32; הִרְבֵּתָה לְהִתְפַּלֵּל she has prayed much 1 Sam. 1, 12, cf. פֶּ 78, 38; הַמְגִבִּיהִי הַלְשָׁבֶת הַמִּשְׁפִּילִי לְרֵאוֹת who is throned on high but looketh deep down פֶּ 113, 5. 6 [י— v. §20b].

2) Not unfrequently in the inf. without ל. *E. g.*: *c.*
 מֵהַיּוֹם מֵהֵרָתָן בָּא הַיּוֹם to magnify thee Jos. 3, 7; הַיּוֹם בָּא הַיּוֹם how are ye come so early to-day? Ex. 2, 18; וַיִּוָּסְפוּ וַיִּוָּסְפוּ then they hated him yet the more Gen. 37, 5.

NOTE. *a)* That the inf. occurs more frequently with than *d.* without ל may be seen from the following data: אָבָה with ל 29 times, simple inf. 9 times [Deut. 4, Sam. 1, Kg. 1, Isa. 2, Job 1]; בָּקַשׁ with ל 19 times, inf. only הִבְרִיתוּ Ex. 4, 24. Jer. 26, 21; הָרַדַּל with ל 9, הָרַדַּל 3 times, inf. only Isa. 1, 16; הִפְעֵץ usually with ל, inf. without ל only 3 times; רָכַל with ל 120, inf. 25; רָסָה with ל 13, inf. 1; הוֹסִיפָה with ל 63, inf. 24, Wāw and finite verb (*v. §e*) 12; כָּלָה with ל 42, מִן 7, with simple inf. not at all; כָּאֵן with ל 31, inf. 8.—*β)* In the case of some verbs both constructions are about equally common, *e. g.* אִישׁ מְרִיבֵי לְנַגֵּן a man skilled in playing, נִגֵּן (imptv.) play sweetly.

3) As a finite verb with Wāw. Particularly often *e.* after שׁוּב, *e. g.* וַיִּשָּׁב וַיִּתְּחַבֵּר and he digged again 26, 18; וַיִּשָּׁב וַיִּשְׁלַח and he sent again 2 Kings 1, 13. Other examples: וַיִּסָּה אֲבִרְהָם וַיִּקַּח אִשָּׁה and Ab. took again a wife G. 25, 1; וַיַּעֲלוּ אֶל-אָבִי מְהֵרָה וַיַּעֲלוּ go up in haste to my father 45, 9, cf. v. 13. 24, 18. 20; וַתִּמְהַר וַתִּתְּרַד 1 Sam. 25, 23.

4) As a finite verb without Wāw. *E. g.* אֲשׁוּבָה אֲרָעָה אֲשׁוּבָה I will again feed thy sheep 30, 31; מֵהֵרָה הִמְלַט

make haste to save thyself 19, 22; מְהֵרָה שָׁכַח מְעֵשָׂיו
 פ 106, 13; הָרַב כִּבְּסֵנִי מֵעוֹנֵי purify me throughly
 פ 51, 4.

B. THE SENTENCE IN GENERAL. (§§ 85—86).

§ 85. § 85. Distinction between Nominal and a. Verbal Sentences.

I. A verbal sentence begins with a finite verb. Since the latter in Hebrew already contains its subject within itself (וְיִשְׁמַר אֶת־נַפְשׁוֹ he will . .), whatever follows to indicate the subject has really an appositional character, *e. g.* לֹא נָנוּם וְלֹא יִישָׁן שֹׁמֵר יִשְׂרָאֵל he slumbers not and sleeps not, (namely) Israel's keeper.

b. Usual order: (negation), verb, (subject), object. מְלֵאָה הָאָרֶץ הָמָס (cf. §83*b*) 6, 13.—Deviations of various sorts occur when special emphasis rests on any member of the sentence, *e. g.* precedence of the object: הַמְלֵאָה הָאָרֶץ of thy loving kindness, Jahwe, is the earth full.

c. II. The nominal sentence. A. The simple nominal sentence consists of subject (subst. or pron.) and predicate (subst., adj. or part.). There is in Hebrew no special expression for the copula (am, art, is, &c.).*

* The separate pronoun of the 3. person frequently serves to give emphasis to the subject, in which case it seems to take

Usual order: Subject, predicate; *e. g.* ה' מִלְכֵנוּ J. is our king, אֲנִי אֱלֹהֵיכֶם I am your God, ה' שְׁמֵרָהּ. But, when it is meant to give special emphasis to the predicate: אַתָּה עָפָר דֹּשָׁן dust art thou 3, 19.

An adjective in the predicate stands generally before the subj., *e. g.* חֲנִיף וְרַחוּם ה'.

B. A complex nominal sentence is one whose predicate is a sentence, which may be either α) a nominal sentence or β) a verbal sentence. Examples, to α): הַסִּירָה בְּרוּשִׁים בֵּיתָהּ the stork, cypresses are her dwellingplace, *i. e.* cypresses are the stork's dwellingplace. To β): ה' יִשְׁמַר צְאֲתָהּ וּבֹאָהּ.

§ 86. Subject and Predicate. To the rule, § 86. ^{a.} which also holds good in Hebrew, that the predicate agrees in gender and number with the subject, the following exceptions are to be noted:

1) Instead of in the dual (which is wanting) adjectives (participles) and verbs stand in the plural, *e. g.* עֵינֵי הָאָדָם לֹא תִשְׁבְּעֵנָה Prov. 27, 20.

2) Constructio ad sensum. α) With singular subs. that contain a collective notion the verb often appears

the place of the copula. Examples: הַנָּהָר הַרְבִּיעִי הוּא פָּרַת the fourth stream (it) is the Euphrates 2, 14, cf. 9, 18; אֵלֶּה הֵם בְּנֵי יִשְׁרָאֵל 25, 16; שְׁלֹשָׁה הַשָּׂרָזִים שְׁלֹשָׁת יָמִים הֵם are they, *i. e.*: the three branches are three days 40, 12, cf. 40, 18. 41, 26. 34, 21.

in the plur., *e. g.* כָּל־הָאָרֶץ מֵה' יִירָאוּ all the world shall fear before Jahwe; וַיֹּאמְרוּ אִישׁ־יְהוָהָה Judg. 15, 10.—

β) Sing. with nouns that have a plural form but denote only a unity (§19*d*). Always with אֲדָנִים and בְּעָלִים, *e. g.* הַגָּדוֹל אֲדָנֵינוּ וְרַב־כַּחַ 39, 20; וַיִּקַּח אֲדָנִי יוֹסֵף אֹתוֹ ψ 147, 5; בְּעָלָיו יוֹמֵת Ex. 21, 29, almost without exception with אֱלֹהִים God 1, 1. 3. 4 (but see 20, 13).

d. 3) With plurals that designate animals, members of the body or lifeless objects, the verbal predicate is fond of appearing in the fem. sing.*, *e. g.* לֹא תִמְעַד וְהַטְּאוּתָיו אֲשָׁרֵיו ψ 37, 31; וְהַטְּאוּתָנוּ בְּנֵי בְהֵמוֹת הַשָּׂדֶה תִּעְרַג the cattle of the field panteth Joel 1, 20.

e. NOTE. אֲרֵרֶיךָ אֲרֵרֶיךָ אֲרֵרֶיךָ וּמִבְּרָכֶיךָ בְּרִיךָ 27, 29. In this and similar expressions (especially when the plural subj. is a part.) the sing. of the pred. is to be explained as distributive (each of them, every one that).

f. 4) The verbal predicate when standing at the beginning of the sentence often remains in the masc. sing., *e. g.* יְהִי מְאֹרֹת 1, 14; הַבְּרָכָה אֲשֶׁר הֵבִיא שְׂפָתֶיךָ (הַבְּרָכָה) 1 Sam. 25, 27. Cf. ψ 57, 2. 124, 5.

g. NOTE. It is found in a very few cases in the *masc. plur.* before the *fem. plur.*, *e. g.* רַבּוֹ עֲצוּבוֹתָם ψ 16, 4.

* Feminine in a neuter sense; cf. §18*a*; Greek τὰ κατὰ γίγνεται, τὰ πρόβατα βάλει.

5) If the subject consists of a noun with a following genitive the predicate frequently agrees with the gen. when the latter contains the main idea, *e. g.* קָשָׁת הַהַיּוֹת גְּבוּרִים הַהַיּוֹת the bows of the heroes are broken 1 Sam. 2, 4.

6) If the predicate belongs to several subjects *i.* connected by ו "and", it stands in the plural when following them (*e. g.* 8, 22); when preceding them not unfrequently in the sing., *e. g.* וַיָּבֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשָׁי וַיִּקַּח שָׁם וַיִּפֹּת אֶת־הַשָּׁמַיְלָה 9, 23; וַתֵּגֵשׁ גַּם־לְיָאָה וַיִּלְדֶּיָּהּ 33, 7.

C. PARTICULAR KINDS OF SENTENCES.

(§§ 87—91).

§ 87. Relative Sentences. Chief characteristic: § 87. Relative sentences are introduced by the sign of relation *a.* אֲשֶׁר (§ 16*d*).* Otherwise their construction is in the main that of independent sentences. Examples: הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלָיָהּ 19, 5; הָאָדָמָה אֲשֶׁר הִיא פָּצְתָה אֶת־פִּיהָ the earth which has opened its mouth 4, 11; הוֹצֵאתִיךָ מֵאוּר כַּסְדִּים אֲשֶׁר לֹא טָהַרָה הִיא 7, 2; I have brought thee out of Ur Kasdîm. 'אֲנִי ה' אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּסְדִּים אֲשֶׁר לֹא טָהַרָה הִיא I am Jahwe, that brought thee out &c. 15, 7;

* In the language of the poets we find also זֶה (ψ 9, 16. 142, 4) and זֶה (ψ 74, 2. 78, 54. 108, 8) used to introduce relative sentences. Cf. Delitzsch on Isa. 43, 21.

מִכְרַתֶּם אֹתִי, rel. אֲנִי יוֹסֵף אֲשֶׁר מ' אֹתִי I am Joseph, whom ye sold 45, 4; הַעָרִים אֲשֶׁר־יָשַׁב בָּהֶן לוֹט the towns in which Lot had dwelt 19, 29; הַנֶּעֱרָר אֲשֶׁר אָמַר (§9b) the maiden to whom I shall say 24, 14; הַרְבֵּי אֲשֶׁר הַמָּקוֹם אֲשֶׁר־ אָנֹכִי הֹלֵךְ עָלֶיהָ my way, which I go 24, 42; הַמָּקוֹם אֲשֶׁר לָמַד שָׁם the place where he had stood 19, 27; הָאָרֶץ אֲשֶׁר־יָצָאתָ מִשָּׁם the land from which thou art gone out; הַמָּקוֹם אֲשֶׁר נָבֹא שָׁמָּה the place whither we shall come 20, 13; ה' אֲשֶׁר־הִתְהַלַּכְתִּי לְפָנָיו Jahwe, before whom (in whose sight) I have walked 24, 40, cf. 48, 15; אָחִיו אֲשֶׁר עַל־יָדוֹ הַשָּׁנִי his brother, on whose hand was the scarlet thread 38, 30; אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ our brother whose anguish of soul we saw 42, 21.

b. NOTE. The examples given above show that the word expressing the more precise reference of the relative particle is preferably separated from אֲשֶׁר. But cf. כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ every tree on which is the fruit of a tree 1, 29; הָאָרֶץ אֲשֶׁר־הָיָה הַחֹבֶב 2, 11; אִישׁ אֲשֶׁר־לוֹ עֶרְלָה 34, 14.

c. The complement of the relative particle is omitted: α) always when it would be a pronoun in the nom. case. *E. g.* הֵם אִתּוֹ they (are) with him; הַמְּלָכִים אֲשֶׁר אִתּוֹ the kings that (are, were) with him 14, 5; הָעֵץ אֲשֶׁר בְּהוֹף הַגֶּן 3, 3; מֵעַל לְרָקִיעַ אֲשֶׁר הַמַּיִם 1, 7; כָּל אֲשֶׁר־בָּאָרֶץ הַגּוֹעַ 6, 18.

d. NOTE. Exceptions sometimes in negative sentences: כָּל־בָּנִי לֹא מִזֶּרְעִי הוּא every stranger, who is not of thy seed 17, 12, cf. 7, 2; very rarely in positive sentences: כָּל־רֵשָׁע אֲשֶׁר הוּא 9, 3 (חַי adj.). In these cases the pron. is to be explained

acc. to §85*c* note. In a verbal sentence the complement is found only in 2 Kings 22, 13 (König I, 136).

β) In most cases, when it would be a pronoun *e.* in the accusative: הָאָדָם אֲשֶׁר יָצַר which he had formed 2, 8; הַיְשָׁה אֲשֶׁר עָשָׂה the beast of the field which he had made 3, 1; הָאָדָם אֲשֶׁר בָּרָאתִי which I have created 6, 7; הָאָרֶץ אֲשֶׁר אֲרַאֶךְ the land which I shall show thee 12, 1, cf. 15, 14. 17, 21. 19, 19. 20, 3. 25, 10 &c. — Exceptions in the Gen. only: הַמּוֹעֵד אֲשֶׁר דִּבֶּר אֱתוֹ the set time which God had announced 21, 2; רִיחַ שָׂדֵה אֲשֶׁר בֵּרַכְוּ ה' the smell of the field which J. has blessed 27, 27 (otherwise *v.* 41!); אֲשֶׁר מְכַרְתֶּם אֹתִי 45, 4 (*v.* §*a*).

γ) In many cases where the complement would *f.* be a preposition with a suffix, a locative particle or such like. Examples: בַּמָּקוֹם אֲשֶׁר-דִּבֶּר אֱתוֹ in the place where he had spoken with him 35, 13. 14 (*v.* 15 הַמָּקוֹם הַזֶּה); עוֹד חַמֵּשׁ שָׁנִים אֲשֶׁר אֵינָה-רֹשֶׁת (אֲשֶׁר דִּבֶּר אֱתוֹ שֵׁם אֱלֹהִים); וְקָצִיר yet five years in which there will be no ploughing and no harvesting 45, 6. Here, probably, belong also such passages as: הָעִיר אֲשֶׁר דִּבַּרְתָּ the city of which thou hast spoken 19, 21, אֲשֶׁר אָמַרְתֶּם 43, 27.

אֲשֶׁר frequently stands for “he who”, “that which”. *g.* In this case the preposition that ought to have stood before the pronoun omitted is placed immediately before the relative particle. Examples: וַיֵּרַע בְּעֵינָי ה'

אֲשֶׁר עָשָׂה and that which he did was evil in the eyes of J. 38, 10; וְאֲשֶׁר תֹּאמְרוּ אֵלַי אֲתָן and that what ye shall say unto me I will give 34, 11, cf. 18, 17. 39, 23. 41, 55; וְאֲשֶׁר-עָשִׂיתָ לּוֹ שָׂכַח אֵת שָׂכַח that, which thou hast done to him 27, 45, cf. 9, 24. 28, 15; וְאֲשֶׁר-בְּעִיר . . לָקְחוּ and that which was in the city they took away 34, 28; וַיֹּאמֶר לְאִשָּׁר עַל-בֵּיתוֹ and he said to him who was (set) over his house, *i. e.* to his house-steward 43, 16, cf. 44, 4; וְלְאִשָּׁר בְּבֵתֵיכֶם and for those that are in your houses 47, 24; הִשְׁמַע לִּי אֲשֶׁר אָנֹכִי מְצַוֶּה אֹתָךְ in regard to that which I command thee 27, 8; וּמֵאֲשֶׁר לְאָבִינוּ and he hath got all of that which was our father's 31, 1; עַל-אֲשֶׁר-לִי over that (the cattle) which is mine 47, 6; אֲשֶׁר יִמָּצֵא אִתּוֹ יְהִי-לִי עֶבֶד and he with whom it (the cup) is found shall be my bondman 44, 10.

h. The construct state is found a few times before the sentence introduced by אֲשֶׁר (cf. §21*h*): מְקוֹם אֲשֶׁר the place where . . 39, 20. 40, 3.

i. אֲשֶׁר is omitted (sometimes in ordinary, frequently in poetical language): α) when followed by no complement, *e. g.* בְּאֶרֶץ לֹא לָהֶם in a land that is not theirs 15, 13; בְּנִימִין זֶאֵב יִטְרֹף Benjamin is a wolf that ravineth 49, 27; הַנָּבֵר יִחְסֶה-בּוֹ the man that taketh refuge in him ψ 34, 9; תִּגְלַנָּה עֲצָמוֹת דְּבֵיתָ may the bones which thou hast broken rejoice ψ 51, 10.

β) When followed by the complement, *e. g.*: and *k.* declare unto them **בַּהּ אֶת־הַדֶּרֶךְ יֵלְכֵי בָהּ** the way wherein they ought to walk Ex. 18, 20.

γ) When **אֲשֶׁר** would be equivalent to “he that”, *l.* *e. g.* **הַזֹּעֵבָה יִבְחַר בְּכֶם** an abomination is he that chooseth you Isa. 41, 24.

In that case the substantive elucidated stands *m.* not unfrequently in the constr. state, in particular:

a) when it is a noun denoting time or place, *e. g.* **בְּיֹמִים אֲקָרָא** in the day when I call ψ 56, 10; **שָׁנֹת רָאִינוּ רָעָה** the years wherein we have experienced misfortune ψ 90, 15; **כָּל־יְמֵי הַתְּהַלֵּכְנוּ אִתָּם** all days of our intercourse with them 1 Sam. 25, 15; cf. also §21*h.*—β) always when **אֲשֶׁר** would be equivalent to “of him who” &c., *e. g.* **מְקוֹם לֹא־יָדַע אֵל** the place [of him who] knew not God Job 18, 21; **כָּל־יְשׁוּלוֹ** all that belonged to him (the whole [of that which] belonged to him) G. 39, 4; **שִׁפְתַי לֹא־יָדַעְתִּי** the speech of one whom I knew not ψ 81, 6.

§ 88. Conditional Sentences. **אִם** denotes § 88. ^{*a.*} pure condition and accordingly corresponds to the Lat. *si*, and the Gk. εἰ. — **לִי** stands when the condition is really, or at least probably, not fulfilled in the present or will not be fulfilled in the future.—**כִּי** as conditional particle signifies “granted that”, cf. Gk. εἰάν. An instructive passage for the difference between **אִם** and **כִּי** is Exod. 21, 2 ff.—**לֹא־יִלְכֵי**, **לֹא־יִלְכֵי** if not.

- b. α) The main clause (apodosis) is frequently introduced by ו consec. (33, 10), more rarely by ו copul. (וְאִימְנָה then I will go to the right 13, 9, cf. Jer. 15, 19).
 —β) To give special emphasis are employed: בִּי עָתָה 31, 42. 43, 10 and כִּי אֵז 2 Sam. 2, 7 (surely then, then indeed), rarely: כִּי Isa. 7, 9.—γ) The main clause often follows without an introductory particle: 20, 7. 24, 49. 43, 4, especially when it opens with a negation: 44, 23 and often.
- c. The main facts in regard to the tenses that are found in the conditional clauses (protases) may be learned from the following examples: אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם if your youngest brother come not down with you, ye shall not . . . 43, 4; the perf. in the sense of the Latin future-perfect is rare: every one that remaineth in Jerusalem shall be called holy, אִם רָחַץ אֲדֹנָי if God shall have washed away Isa. 4, 4. || The perf. is regularly used to express a condition which is regarded as already fulfilled: אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם if I have found favour, as I trust I have, then . . . 18, 3, cf. 33, 10. 47, 29. אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם if thou (now) sendest our brother with us, then . . . 43, 4, cf. 20, 7. 24, 49.—|| אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם if they were (had become) wise, they would understand this Deut. 32, 29; לֹא יֵרֵד אֶחְיִיכֶם אֲבִי-לֹא יֵרֵד אֶחְיִיכֶם if Jahwe had wished . . .

Judg. 13, 23; *לֹא אֶבְיָיִם אֶבְיָיִם אֶבְיָיִם* if my people were (now) obedient, I would humble their enemies ψ 81, 14. 15.— *וְאָמְרָתְּ אֲלֵיהֶם . . .* and if the princes will hear . . ., say unto them Jer. 38, 25; *כִּי־תִכְנַן בְּשֹׁבֶט לֹא מוֹת* Prov. 23, 13.

לֹא־אִי, if not, is almost always accompanied *d.* by the perfect (for it signifies: "if what really is were not"). Examples: *לֹא־אֱלֹהֵי אָבִי . . . הָיָה לִי כִי עָתָה רִיקָם* *לֹא־אִי* if the God of my father had not been with me, verily thou hadst sent me away with empty hands 31, 42; *לֹא־אִי הִתְמַהְמַהְנִי כִּי־עָתָה שָׁבַנִי זֶה פְּעָמִים* if we had not delayed, we had certainly . . . 43, 10, cf. 1 Sam. 25, 34. Isa. 1, 9. ψ 27, 13.

Conditional Sentences without Conditional Particle. When the conditional particle is omitted in English, the verb is placed, as in interrogative sentences, before the subject, so that we at once perceive we have not to do with a fact. In Hebrew it is otherwise. Here the following combinations in particular, in accordance with their nature, readily adapt themselves to the signification of hypothetical sentences: α) two perfects with \vee consec.; β) a double jussive; γ) an imptv. followed by another imptv. or by a jussive (cohortative). Examples. α) With me are young animals *וְהִדְפְּקוּם וְיָמָתוּ* (and they will overdrive them and they will die, *i. e.*) and if they

overdrive them, they will die 33, 13; וְהוֹרְדָהוּ . . . and if injury befall him (§75*e*), then will ye bring me down to the grave 42, 38; וְרוּחַ אַחֲרֵי הָאֲנָשִׁים וְהִשְׁגָּתֶם וְאַמַּרְתָּ אֲלֵהֶם follow hard after the men, and when thou hast overtaken them, say unto them 44, 4, cf. 44, 22.—β) הַשֶּׁת חֹשֶׁךְ וַיְהִי לַיְלָה if thou makest darkness, then it is night ψ 104, 20 (cf. §47*f*).—γ) זֹאת עֲשׂוּ וְחַיִּי do this and live, *i. e.* if ye do this, ye shall live 42, 18; שָׁמַר מִצְוֹתַי וְחַיִּי Am. 5, 6; וְחַיִּי Prov. 4, 4; also without Wāw: שָׁבַע-לָהֶם Prov. 20, 13; וְאַתָּה הָרַבּוּ עָלַי מְאֹד מִהֵרָ וּמִתֵּן וְאַתָּה even if ye ask much as the price of the bride and as presents, I will give it G. 34, 12.

f. NOTE. Many passages treated as final clauses under §46*e* may equally well be explained as conditional sentences under §*ε*_γ; cf. also Prov. 3, 9*f.* 4, 8. 20, 22. Note Am. 5, 14 וְהָיָה לְמִינִי וְאַל-רָע לְמִינִי and Prov. 19, 20 קַבֵּל בְּרוּסָר לְמִינִי תִחְכַּם and thou mayest become wise.

§ 89. Optative Sentences (sentences expressing a wish or a request). The wish (request) is often expressed 1. by the jussive (3. pers., 2. almost exclusively after אֵל), *e. g.* וַיִּפֹּת אֱלֹהִים לְיָפֶתֶת God enlarge Japheth 9, 27, cf. 31, 49; וַיְהִי דְרָבָם חֹשֶׁךְ; וַיְהִי שֵׁם ה' מְבֹרָךְ; ψ 35, 6, cf. 7, 6; וְאַל-תִּסְתַּר פְּנֵיהֶ מִמֶּנִּי ψ 27, 9.—Often with כֵּן, *e. g.* וַיִּגְמַר-כֵּן רַע רְשָׁעִים O that . . . might come to an end! ψ 7, 10; וְאֵלֶּה יָאֵ תְהִי G. 26, 28; וַיְדַבֵּר-כֵּן O that thy servant might speak! 44, 18; אֵל-כֵּן וְיָהוָה לֹא-יִחַר לְאָדָמִי may not Adonai be angry 18, 30.

2. by the cohortative, *e. g.* אֲשׁוּבָעָה I would fain be satisfied ψ 17, 15; אֲדַעָה I should like to know ψ 39, 5; אֲלֵ-אֲבוֹשָׁה ψ 25, 2.—Esp. with נָא, *e. g.* וְאָקְבְּרָה I would fain (let me, pray,) go up and . . . G. 50, 5.

The use of the particles אִם and לוֹ (*si, o si!, utinam!*) *c.* is to be explained by an ellipsis, cf. אִם-תִּשָׂא חַטָּאתָם אִם-תִּשָׂא חַטָּאתָם וְאִם-אֵין מְחַיֵּינָא מִסְפָּרָה forgive their sin (proply.: if thou wilt take away their sin I am satisfied); but if not. . . Ex. 32, 32; לוֹ אִם-תִּשְׁמַע לִי וְיִשְׂרָאֵל אִם-תִּשְׁמַע לִי if thou wouldst but hearken unto me ψ 81, 9; אִם תִּקְטַל אֱלֹהֵי רָשָׁע אִם תִּקְטַל אֱלֹהֵי רָשָׁע ψ 139, 19.—לוֹ with the impf. לוֹ וְשָׁמַעְתָּ לְפִנֵּיהּ G. 17, 18, also with the juss. לוֹ יְהִי כְדָבָרָה 30, 34. But with the perf. לוֹ מֵתָנוּ O that we had died! Num. 14, 2; לוֹ גָּרַעְתָּ 20, 3, cf. Jos. 7, 7.

Optative sentences are not unfrequently expressed *d.* periphrastically by an interrogation, *e. g.* מִי יִשְׁמַנֵּי מִי יִשְׁמַנֵּי who will appoint me judge? *i. e.* would that I were appointed judge 2 Sam. 15, 4, cf. 23, 15; מִי יוֹבִלֵנִי מִי יוֹבִלֵנִי ψ 60, 11; מִי יִתֵּן-לִי אַבְרִי מִי יִתֵּן-לִי אַבְרִי who will give me wings? *i. e.* if I but had wings ψ 55, 7; מִי יִתֵּן מִצִּיּוֹן יְשׁוּעָתָה וְיִשְׂרָאֵל מִי יִתֵּן מִצִּיּוֹן יְשׁוּעָתָה וְיִשְׂרָאֵל ψ 14, 7; מִי יִתֵּן עָרֵב מִי יִתֵּן עָרֵב O that it were evening! Deut. 28, 67.—מִי יִתֵּן has then become simply an optative particle, *e. g.* מִי יִתֵּן תִּתְרִישׁוּן מִי יִתֵּן תִּתְרִישׁוּן O that ye would be altogether silent Job 13, 5; מִי יִתֵּן בְּשֹׁאֵל תִּצְפְּנֵנִי מִי יִתֵּן בְּשֹׁאֵל תִּצְפְּנֵנִי O that thou wouldst hide me in Sh'ol Job 14, 13.

The following expressions may be noted as op- *e.*

tative sentences without a verb: שְׁלוֹם לְכֶם peace be with you, בְּרוּךְ אַבְרָם blessed be Abram 14, 19. Cf. 1 Sam. 25, 6.

§ 90.
a.

§ 90. Oaths (assurances). Sentences containing an oath are generally expressly indicated as such by the verb נִשְׁבַּע (but also simply וַיֹּאמֶר 14, 22 &c.). The content of the oath, which follows in "direct speech", is in most cases introduced by the particles: אִם "verily not", אִם-לֹא and כִּי "verily". Examples: נִשְׁבַּעְתִּי בְּאֵפֶי אִם-יָבֹאוּ אֵלַי מִיַּדִּי כִּי יֵצֵן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה . . . כִּי-בִרְבָּךְ אֶבְרַכְךָ, verily, because thou hast done this, therefore will I bless thee G. 22, 16.

- b. These particles are in most cases preceded by a formula of asseveration. Note espily.: α) חַי־הוּא as sure as Jahwe liveth: אִם-יָמוּת חַי־הוּא he shall not be put to death 1 Sam. 19, 16; כִּי בְנֵי-מוֹת אַתֶּם ye are children of death 1 Sam. 26, 16, cf. 2 Sam. 12, 5.—β) חַי־אֲנִי נֶאֱמַר אֲדֹנָי ה' אִם-אֶחְפֹּץ: חַי־אֲנִי as sure as I live*: אִם-יָמוּת חַי־אֲנִי as I live, saith the Almighty, I have no pleasure in the death of the wicked Ezek. 33, 11.—γ) חַי־הוּא וְחַי־חַי־הוּא as sure as Jahwe liveth and by thy life, *e. g.* 2 Kings 2, 2, where follows: אִם-אֶזְבֹּךָ I will not leave thee.—δ) חַי־חַי־חַי־חַי־חַי as

* אֲנִי, so always in this formula.

** חַי־חַי־חַי־חַי־חַי in these formulæ is not constr. state, but a bye-form of the adj. חַי (living) formed by the contraction of *aj* to *ē*.

sure as Pharaoh liveth, ye shall not go out hence G. 42, 15.—ε) הָרַמְתִּי יָדַי אֶל־ה' 14, 22, where *v.* 23 follows with: אֶם־אֶקַּח I will not take.—ζ) ה' בְּיָמַי וּבְיָמֶיךָ the Lord watch between me and thee 31, 49, followed by *v.* 50: אֶם־תִּעַנֶּה אֶת־בָּנֹתַי thou shalt not afflict my daughters.

The following have the same signification, *i. e.* ^{c.} they serve to strengthen the oath or assurance: γ) the formula of protestation לִי הָלֵיכָה לִי far be it from me= God forbid!, certainly not, *e. g.* 2 Sam. 20, 20 where follows: אֶם־אֶבְלַע וְאֶם־אֶשְׁחִית I will not devastate and will not destroy;—and θ) the formula of cursing כֹּה בַּיּוֹם אֲשֶׁר יַעֲשֶׂה ה' (לִי) אֲלֵהֶם וְכֹה יוֹסִיף may God punish me (if I do not act up to my word,) *e. g.* 1 Sam. 14, 44 where follows: כִּי־מוֹת תָּמוּת יוֹנָתָן Jonathan, thou shalt surely die; 1 Kings 2, 23 which is followed by כִּי בִנְפֹשׁוֹ דָּבַר אֲדוֹנִיָּהוּ אֶת־הַדָּבָר הַזֶּה verily at the expense of his life hath Adonijah spoken thus. Once before אֶם־לֹא שׁוֹרֶצְבָא תִּהְיֶה 2 Sam. 19, 14 אֶם־לֹא אֶם־לֹא אֶם־לֹא verily thou shalt always be my captain of the host. Four times before אֶם־לֹא 2 Kings 6, 31 אֶם־לֹא אֶם־לֹא אֶם־לֹא verily the head of Elisha shall not remain on him this day, cf. also 1 Sam. 3, 17. 25, 22. 1 Kings 20, 10.

The particles enumerated in §a are also frequently *d.* employed to give emphasis to the affirmation (assur-

ance or denial). *עַל־פְּנֵיכֶם אִם־אֶכְזֵב* to your face will I not lie Job 6, 28; *אִם־לֹא עַל־פְּנֵיהָ יִבְרַכְנָהּ* verily to thy face will he renounce thee Job 1, 11, cf. 2, 5; *זַעֲקַת סְדֹם וְעִמֹרָה קִירְרָבָה* the cry concerning Sodom and Gomorrah, it is indeed great, and their sin *כִּי כְבֹדָה מְאֹד*, it is indeed very grievous G. 18, 20; *כִּי אֲמִילֶם* yea, I will destroy them (Hiph. of *מול*; union-vowel *a* see §79*f*) *פְּ* 118, 10. 11. 12; *כִּי* so especially in *כִּי עֲתָה* and *כִּי אָז* *v. §88bβ*.

- e. *כִּי*, which in all the passages cited above signifies "it is the case that" and from this acquires an affirmative signification, is also used like the *ὄτι recitativum* to introduce the *oratio directa*, in which case it remains untranslated. Cf. 26, 9. 27, 20. 29, 33 &c. (In some of these passages it is possible that a remnant of the original meaning is still traceable.)

- f. NOTE. *אִם* as interrogative particle always expects an answer in the negative. Hence it has come to pass that *אִם* has assumed a negative signification; and from this again follows the use of *אִם לֹא* in a positive sense. The use of *אִם* and *אִם לֹא* in oaths is usually explained from the hypothetical *אִם* by assuming an ellipsis. But to fill up the expressions of cursing cited in §*cθ* in this way would produce nonsense in all the passages where God is mentioned as swearing, (cf. besides 2 Sam. 19, 8. 2 Kings 3, 14); moreover this formula is found in a few passages where it cannot be taken as the apodosis to the *אִם*-clause, which most scholars assume to have properly a hypothetical character (besides 1 Sam. 14, 44. 1 Kings 2, 23 cf. 1 Sam. 20, 13. 2 Sam. 3, 35).*

* Cf. P. Friedrich, Die hebr. Conditionalsätze pp. 98—101.

§ 91. Transition of the participial and infinitive Constructions into the Oratio finita. When a part. or an infin. is followed by other verbs, which, being logically coordinated, ought likewise to stand in the part. or the inf., Hebrew writers are fond of changing the construction and continuing the sentence with the finite verb. In such cases we must, in English, after the part. supply the corresponding relative, after the inf. the corresponding conjunction.

a) Where the partic. (or inf.) may be rendered by "whoever, whenever" (ὅς ἄν, ἐπειδὴ) the perf. follows with γ consec. (but if this γ is separated from the verb, the impf.); β) where a concrete fact is spoken of, the impf. follows with γ consec. (but if this Wāw is separated from the verb, the perf.).

Examples of the part.: a) Whoever remaineth in the city shall die, וְהָיוּצֵא וְנָפַל עַל־הַכַּשְׂדִּים, but whoever goeth out and falleth away to the Chaldeans shall live Jer. 21, 9; if Wāw is separated from the verb, frequentative: Isa. 5, 23. Prov. 7, 8 (so also without Wāw, impf.: Isa. 5, 8. Prov. 2, 14). || β) מִי־אָפוּא הוּא הַצֵּד צִיד לִי מִי־אָפוּא הוּא הַצֵּד צִיד לִי τίς οὖν ὁ θηρῶσας μοι θήραν καὶ εἰσενέγκας μοι? 27, 33; וְהָיָה עִמָּדִי לְאֵל הַעֲנָה אֹתִי בְיוֹם צָרָתִי וְהָיָה עִמָּדִי לְאֵל הַעֲנָה אֹתִי בְיוֹם צָרָתִי to the God who heard me and (who) was with me 35, 3, cf. ψ 18, 33; with Wāw separated from the verb: הַהֲלֹכִים

לָרֶדָה מִצְרַיִם וְפִי לֹא שָׁאֵלוּ who go down to Egypt and have not asked of me Isa. 30, 2, cf. Prov. 2, 17.

- d. Examples of the inf.: α) עַד-שׁוּיב אַתָּה-אֲחִיךָ מִמָּה וְשָׁכַח till thy brother's anger turn away from thee and he forget 27, 45; wait seven days עַד-בּוֹאִי אֵלַיךָ וְהוֹדַעְתִּי לְךָ till I come to thee and announce to thee 1 Sam. 10, 8; בְּשׁוּיב צַדִּיק מִצְדִּיקוֹתָיו וְעָשָׂה עָוֹל if the righteous man turn away from his righteousness and do iniquity, he shall die Ezek. 18, 26; with Wāw separated from the verb, the impf.: I have determined לְשַׁבֵּר אֲשׁוּר בְּאַרְצִי וְעַל-הָרִי אֲבוֹסְנֵהוּ to break Asshur in pieces . . and to trample him under foot Isa. 14, 25. || β) וַיְהִי כִּהְרִימִי קוֹלִי וַאֲקֶרָא and when I lifted up my voice and cried G. 39, 18; בַּעֲזוֹבְכֶם אֶת-מִצְוֹת ה' וַתִּלְךָ אַחֲרֵי הַבְּעֵלִים in that ye forsook the commandments of Jahwe and thou wentest after the Baalim 1 Kings 18, 18, cf. ψ 50, 16. 92, 8. 105, 12f.; but the perf., when Wāw is separated from the verb: עַל-עֲזוֹבְכֶם אֶת-תּוֹרָתִי . . . וְלֹא שָׁמְעוּ בְּקוֹלִי because they have forsaken my teaching and have not hearkened unto my voice Jer. 9, 12.
-

PARADIGMATA, LITTERATURA,
CHRESTOMATHIA.

Paradigmata.

Verbum firmum (§ 51—64).

I. Perfectum.

I {	קטלתי 1.	קטלתָ f.	קטלתָ 2.	קטלתָ f.	קטל 3.sg.	Qal
	קטלנו	קטלתן	קטלתם	קטלתו	pl.	
II {	קטלתי s.	קטלתָ	קטלתָ s.	קטלתָ	קטל sg.	Niph'al
	קטלנו	קטלתן	קטלתם	קטלתו	pl.	
III {	קטלתי s.	קטלתָ	קטלתָ s.	קטלתָ	קטל sg.	Pi'al
	קטלנו	קטלתן	קטלתם	קטלתו	pl.	
IV {	קטלתי s.	קטלתָ	קטלתָ s.	קטלתָ	קטל sg.	Pu'al
	קטלנו	קטלתן	קטלתם	קטלתו	pl.	
V {	הקטלתי s.	הקטלתָ	הקטלתָ s.	הקטלתָ	הקטיל sg.	Hiph'al
	הקטלנו	הקטלתן	הקטלתם	הקטלתו	pl.	
VI {	הקטלתי s.	הקטלתָ	הקטלתָ s.	הקטלתָ	הקטיל sg.	Hoph'al
	הקטלנו	הקטלתן	הקטלתם	הקטלתו	pl.	
VII {	התקטלתי s.	התקטלתָ	התקטלתָ s.	התקטלתָ	התקטיל sg.	Hithp.
	התקטלנו	התקטלתן	התקטלתם	התקטלתו	pl.	

III. Imperativus.

II. Inf.

קטלנָה f.	קטלו Pl.	קטלי f.	קטל Sg.	קטל	Qal
[הקטלנָה]	הקטלו	הקטלי	הקטל	הקטל	Niph.
קטלנָה	קטלו	קטלי	קטל	קטל	Pi.
הקטלנָה	הקטלו	הקטלי	הקטל	הקטיל	Hiph.
§ 62 da	התקטלו	התקטלי	התקטל	התקטיל	Hithp.

IV. Imperfectum.

Cohortat.

אֶקְטָלָה	1. אֶקְטַל	f. תִּקְטָלִי	2. תִּקְטַלְנִי	f. תִּקְטָלְנִי	sg. קְטַל
נִקְטָלָה	נִקְטַל	תִּקְטָלְנָה	תִּקְטָלוּ	תִּקְטָלְנָה	pl. יִקְטָלוּ
אֶקְטָלְהָ	אֶקְטַל	תִּקְטָלִי	תִּקְטַלְנִי	תִּקְטָלְנִי	sg. יִקְטַל
נִקְטָלְהָ	נִקְטַל	תִּקְטָלְנָה	תִּקְטָלוּ	תִּקְטָלְנָה	pl. יִקְטָלוּ
אֶקְטָלָה	אֶקְטַל	תִּקְטָלִי	תִּקְטַלְנִי	תִּקְטָלְנִי	sg. יִקְטַל
נִקְטָלָה	נִקְטַל	תִּקְטָלְנָה	תִּקְטָלוּ	תִּקְטָלְנָה	pl. יִקְטָלוּ
	אֶקְטַל	תִּקְטָלִי	תִּקְטַלְנִי	תִּקְטָלְנִי	sg. יִקְטָלוּ
	נִקְטַל	תִּקְטָלְנָה	תִּקְטָלוּ	תִּקְטָלְנָה	pl. יִקְטָלוּ
אֶקְטִילָה	אֶקְטִיל	תִּקְטִילִי	תִּקְטִילְנִי	תִּקְטִילְנִי	sg. יִקְטִיל
נִקְטִילָה	נִקְטִיל	תִּקְטִילְנָה	תִּקְטִילוּ	תִּקְטִילְנָה	pl. יִקְטִילוּ
	אֶקְטַל	תִּקְטָלִי	תִּקְטַלְנִי	תִּקְטָלְנִי	sg. יִקְטַל
	נִקְטַל	תִּקְטָלְנָה	תִּקְטָלוּ	תִּקְטָלְנָה	pl. יִקְטָלוּ
אֶתְקַטָּלָה	אֶתְקַטַּל	תִּתְקַטָּלִי	תִּתְקַטָּלְנִי	תִּתְקַטָּלְנִי	sg. יִתְקַטַּל
נִתְקַטָּלָה	נִתְקַטַּל	§ 62 d a	תִּתְקַטָּלוּ	§ 62 d a	pl. יִתְקַטָּלוּ

V. Participium.

קְטָלוֹת, קְטָלוֹת (קְטָלוֹת), et קְטָלוֹת f.	קְטָלוֹת, קְטָלוֹת	קְטָלוֹת, קְטָלוֹת	קְטָלוֹת, קְטָלוֹת	Qal
קְטָלוֹת, קְטָלוֹת	קְטָלוֹת, קְטָלוֹת	קְטָלוֹת, קְטָלוֹת	קְטָלוֹת, קְטָלוֹת	Niph.
מְקַטָּלוֹת, מְקַטָּלוֹת (מְקַטָּלוֹת), מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	Pi' ēl
מְקַטָּלוֹת, מְקַטָּלוֹת et מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	Pu' al
מְקַטָּלוֹת, מְקַטָּלוֹת (מְקַטָּלוֹת), מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	Hiph.
מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	מְקַטָּלוֹת, מְקַטָּלוֹת	Hoph.
מְתַקְטָּלוֹת (מְתַקְטָּלוֹת)	מְתַקְטָּלוֹת, מְתַקְטָּלוֹת	מְתַקְטָּלוֹת, מְתַקְטָּלוֹת	מְתַקְטָּלוֹת, מְתַקְטָּלוֹת	Hithp.

A*

Verba primae gutturalis (§ 65).

- k* נְהַפְּךָ II — עֲמַדְתָּם 2. *pl.*; עָמַד I *Perf.*
 נַעֲמְדָה, נַעֲמַדְתָּ; *pl.* נַעֲמְדוּ, נַעֲמַדְתֶּם. — V הַעֲמִיד *k* הַעֲמִידָה,
 הַעֲמַדְתָּ. — VI הַעֲמִיד *p^β* הַעֲמַדָה, הַעֲמַדְתָּ; *pl.* הַעֲמִדוּ,
 הַעֲמַדְתֶּם.
 I *Inf.* עָמַד" — II הַעֲמִיד *b¹* — V הַעֲמִיד *p^β*.
 II הַעֲמִיד *b¹* — I *Iptv.* עָמַד" עָמְדוּ; עָמְדוּ עֲמֹדְנָה. — II הַעֲמִיד *b¹*
 הַעֲמִדוּ. — V הַעֲמִיד *p^β* הַעֲמִידוּ.
 I *Ipf.* יַעֲמֹד יַחֲפֹר *f* תַּעֲמֹד, תַּעֲמֹד תַּעֲמִדוּ, אַעֲמֹד;
pl. יַעֲמְדוּ תַעֲמֹדְנָה, תַעֲמִדוּ תַעֲמֹדְנָה, נַעֲמֹד. — II יַעֲמִיד *b¹*
 תַעֲמִד. — V יַעֲמִיד *p^β* תַעֲמִיד, תַעֲמִידוּ. — VI יַעֲמִיד *p^β*
 תַעֲמִד, תַעֲמִד תַעֲמִדוּ, אַעֲמִד; *pl.* יַעֲמְדוּ תַעֲמֹדְנָה, תַעֲמִדוּ
 תַעֲמֹדְנָה, נַעֲמִד.
 I *Part.* אָסַר, אָסְרִים. — II נַעֲמִד *k*. — V מַעֲמִיד *p^β*
 — VI מַעֲמִד.

Verba mediae gutturalis (§ 65).

- I *Perf.* שָׁחַט שְׁחַטָה"; *pl.* שָׁחַטוּ". — II נִשְׁחַט נִשְׁחַטָה;
pl. נִשְׁחַטוּ. — III נָחַם *b²* נָחַמָה"; *pl.* נָחַמוּ. בָּרַךְ *b¹* בָּרַכָה;
pl. בָּרַכוּ. — IV נָחַם נָחַמָה; *pl.* נָחַמוּ. בָּרַךְ בָּרַכָה; *pl.* בָּרַכוּ.
 — VI הִשְׁחַתְתָּ הִשְׁחַתָּה; *pl.* הִשְׁחַתְתֶּם. — VII הִתְנַחַמְתָּ
pl. הִתְנַחַמוּ. הִתְבָּרַךְ הִתְבָּרַכְתָּ; *pl.* הִתְבָּרַכוּ.
 I *Itpv.* שְׁחַט *ez* שְׁחַטוּ *r^a*, שְׁחַטוּ שְׁחַטְנָה. — II הִשְׁחַתְתֶּם
 הִשְׁחַטוּ" הִשְׁחַטְתֶּם. — III נָחַם *b²* נָחַמוּ; נָחַמוּ [נָחַמְנָה]. בָּרַךְ *b¹*
 בָּרַכְתֶּם, בָּרַכוּ בָּרַכְתֶּם. — VII הִתְנַחַחְתֶּם הִתְבָּרַכְתֶּם (cf. III).

- I *Ipf.* וְשָׁחַט, 2. *f.* תִּשְׁחָטוּ; *pl.* וְשָׁחֲטוּ תִשְׁחָטְנָה.
- II וְשָׁחַט, 2. *f.* תִּשְׁחָטוּ; *pl.* וְשָׁחֲטוּ תִשְׁחָטְנָה, תִּשְׁחָטוּ.
- III יִנְחָם^{b2}, 2. *f.* תִּנְחָמוּ; *pl.* יִנְחָמוּ תִנְחָמוּנָה, תִּנְחָמוּ. יִבְרָךְ^{b1}.
- IV יִנְחָם, 2. *f.* תִּנְחָמוּ; *pl.* יִנְחָמוּ.
- V יִבְרָךְ, 2. *f.* תִּבְרָכוּ; *pl.* יִבְרָכוּ.
- VI וְשָׁחַת, 2. *f.* תִּשְׁחָתוּ.
- VII יִתְנַחֵם יִתְבָּרֵךְ (cf. III). *pl.* וְשָׁחַתוּ.
- I *Part.* שָׁחַט, שָׁחָטִים. — III מִנְחָם, מְנַחְמִים. מְבָרֵךְ,
מְבָרְכִים. — IV מְנַחֵם מְבָרֵךְ. — VII מְתַנַּחֵם מְתַבָּרֵךְ (cf. III).

Verba tertiae gutturalis (§ 65).

- I *Perf.* שָׁלַח, 2. *f.* שָׁלַחְתָּ^a. — II נָשַׁלַח, 2. *f.* נָשַׁלַחְתָּ.
- III שָׁלַח^e שָׁלַחְתָּ, 2. *f.* שָׁלַחְתָּ. — IV שָׁלַח, 2. *f.* שָׁלַחְתָּ.
- V הִשְׁלִיחַ^d הִשְׁלִיחָה, הִשְׁלַחְתָּ הִשְׁלַחְתָּ. — VI הִשְׁלַח, 2. *f.* הִשְׁלַחְתָּ.
- VII הִשְׁתַּלַּח, 2. *f.* הִשְׁתַּלַּחְתָּ.
- I *Inf.* שָׁלַח^d. — II הִשְׁלַח^{eβ}. — III שָׁלַח (שָׁלַח). — V הִשְׁלִיחַ^d. — VII הִשְׁתַּלַּח.
- I *Iptw.* שָׁלַח^a שְׁלַחְתִּי, שְׁלַחוּ שְׁלַחְנָה. — II הִשְׁלַח^{eβ}.
- III שָׁלַח^{eβ} שְׁלַחוּ, שְׁלַחוּ [שְׁלַחְנָה]. — V הִשְׁלַח^{eβ} הִשְׁלִיחִי;
הִשְׁלִיחוּ הִשְׁלַחְנָה. — VII הִשְׁתַּלַּח.
- I *Ipf.* וְשָׁלַח^{eα} *pl.* 2. *f.* תִּשְׁלַחְנָה. — II וְשָׁלַח^{eβ} וְשָׁלַחְתָּ;
- III וְשָׁלַחְנָה. 2. *f.* *pl.* תִּשְׁלַחְנָה. — IV וְשָׁלַחְתָּ, *f.* *pl.* תִּשְׁלַחְנָה^{eβ}.
- V וְשָׁלַחְתָּ^d (וְשָׁלַח^{eβ} *juss.*), 2. *f.* תִּשְׁלִיחוּ; *pl.* וְשָׁלַחוּ תִשְׁלַחְנָה,
— VII וְשָׁלַחְתָּ (cf. III). — I נְשָׁלִיחַ.
- Part.* שָׁלַח^d, שְׁלַחוּם; *f.* שָׁלַחְתִּי^{eγ}. שְׁלַחוּ, שְׁלַחוּם. — III
— V מְשַׁלַּח. — VII מְשַׁלַּחְתָּ. — I *Inf. abs.* שָׁלַח^d. — II נְשַׁלַּח.

Verba פ"א (§ 66).

I *Ipf.* I יאכל^a, תאכל, תאכלי, תאכלי, אכל^c; *pl.* יאכלו תאכלו לכה,
תאכלו תאכלנה, נאכל. || (*Wāw cons. cf. § a*)

Verba פ"ב § 67.

II *Perf.* II נגש^a נגשה, נגשת. — V הגיש^a הגישה, הגשת.
— VI הגיש^g הגישה, הגשת.
I *Inf.* I נפל. גשת^e. — V הגיש^a.
I *Iptv.* I נפל. גש גשי גשו [גשנה]. — V הגיש^a הגישי;
הגישו הגשנה.

I *Ipf.* I יפל^a תפל, תפל תפלי, אפל; יפלו תפלו תפלו.
תגש, 2. *f.* תגשי; *pl.* יגשו תגשנה. — V יגיש, 2. *f.* תגישי;
pl. יגישו תגשנה. — VI יגש^g, 2. *f.* תגישי; *pl.* יגשו תגשנה.
II *Part.* II נגש^a. — V מגיש^a. — VI מגש.

Verba פ"ג (I. פ"ג) § 68.

II *Perf.* II נושב^{eβ} נושבה, נושבת; 2. *pl.* נושבתם. —
V הושיב^{eβ} הושיבה, הושבת; 2. *pl.* הושבתם. — VI הושב^{cα}
הושבה, הושבת; 2. *pl.* הושבתם.
I *Inf.* I יושן^d. שבת^f. — II הושב^{bα}. — V הושיב^{eβ}.
I *Iptv.* I ירא^d. שב^f שבי; שבו שבנה. — II הושב^{bα}.
הושבי; הושבו. — V הושב^{eβ} הושיבי; הושיבו הושבנה.
I *Ipf.* I יושן^d; *pl.* יושנו (ושנו). ישב^f תשב, תשב תשבי
אשב; *pl.* ישובו תשבנה, תשבו תשבנה, תשב. — II יושב^{bα}. —
V הושב^{eβ} 2. *f.* תושיבי; *pl.* יושיבו תושבנה. — VI יושב,
2. *f.* תושבי; *pl.* יושבו תושבנה.
II *Part.* II נושב. — V מושיב. — VI מושב.

Verba פ"ר (II. פ"ר) § 69.

V Perf. הַיְטִיבָה, הַיְטִיבְתָּ; *pl.* 2 הַיְטִיבְתֶּם.
 I *Ipf.* יִיטֵב^a, 2. *f.* תִּיטֵבִי; *pl.* יִיטְבוּ (נִטְבוּ) תִּיטְבְּנָה.
 V יִיטֵב^b, 2. *f.* תִּיטְיִבִי.
 V Part. מִיְטִיב. I *Inf.* יִבֵּשׁ.

Verba ע"ו § 71.

I Perf. קָם קָמָה, קָמְתָּ קָמְתָּ, קָמְתִּי; *pl.* קָמוּ, קָמְתֶּם.
 II — קָמוּ^m, קָמוּ^k, קָמוּהָ, קָמוּתָּ^o; קָמוּתָּ, קָמוּתִי; *pl.* קָמוּ, קָמוּהָ, קָמוּתֶם.
 III — קָמוּהָ^b, קָמוּהָ^c; *pl.* קָמוּהָ, קָמוּהָ.
 IV — קָמוּהָ^b, קָמוּהָ^c; *pl.* 2. קָמוּהָ, קָמוּהָ.
 V הָקָמוּ^b, הָקָמוּהָ^a, הָקָמוּתָּ^o, הָקָמוּתִי; *pl.* הָקָמוּהָ, הָקָמוּתֶם.
 VI — הָקָמוּהָ^p, הָקָמוּהָ; *pl.* הָקָמוּהָ, הָקָמוּתֶם.
 VII — הָקָמוּהָ (cf. III).
 I *Inf.* קָמוּ^h. II — הָקָמוּ^k. III — קָמוּהָ. V — הָקָמוּ^l.
 I *Iptv.* קָמוּהָ^h; קָמוּהָ; קָמוּהָ^k. II — הָקָמוּהָ^k; קָמוּהָ; קָמוּהָ.
 III — קָמוּהָ; קָמוּהָ; קָמוּהָ.
 V הָקָמוּהָ; קָמוּהָ; קָמוּהָ. VII — הָקָמוּהָ (cf. III).
 I *Ipf.* יָקָמוּ (יָקָמוּ^w; *juss.* יָקָמוּ^x), יָקָמוּהָ, יָקָמוּהָ; יָקָמוּהָ, יָקָמוּהָ.
 II — יָקָמוּהָ^k, יָקָמוּהָ; יָקָמוּהָ, יָקָמוּהָ, יָקָמוּהָ; *pl.* יָקָמוּהָ [תִּקְמוּהָ]. III — יָקָמוּהָ^b, *f.* 2.
 IV — יָקָמוּהָ^b, *f.* 2. יָקָמוּהָ; *pl.* יָקָמוּהָ, יָקָמוּהָ.
 V — יָקָמוּהָ^k (יָקָמוּהָ^w; *juss.* יָקָמוּהָ^x), *f.* 2. יָקָמוּהָ, יָקָמוּהָ.
 VI — יָקָמוּהָ^p, *f.* 2. יָקָמוּהָ, יָקָמוּהָ; *pl.* יָקָמוּהָ, יָקָמוּהָ.
 VII — יָקָמוּהָ (cf. III).
 I *Inf. abs.* קָמוּהָ^h. II — הָקָמוּהָ^k. V — הָקָמוּהָ.

. I Part. קם^f, קמה^f. ; pass. קום⁹. — II נקום^m, נקומים.
 — III מקומם. — IV [מקומם]. — V מקום^m, מקימם.
 VI מוקם. — VII מהקומם.

Verba ע"ע § 73.

I Perf. סָבַב^{h3} סָבְבָה (קל קָלָה *intr.*), סְבוּת^b סְבוּת, סְבוּתִי ;
pl. סָבְבוּ (קָלוּ *intr.*), סְבוּתֶם סְבוּתָן, סְבוּנוּ. — II נָסַב^k נָסְבָה,
 נְסִיבֹתָ^l נְסִיבֹת, נְסִיבֹתִי ; *pl.* נָסְבוּ, נְסִיבֹתֶם נְסִיבֹתָן, נְסִיבוּנוּ. —
 III סִיבַב (cf. *Pi.*), הִלָּל. — IV סִיבַב, הִלָּל. — V הִסְבִּי^k,
 הִסְבֵּב, הִסְבִּיחָה, הִסְבִּיחָה^l הִסְבִּיחָה, הִסְבִּיחָה^l הִסְבִּיחָה ;
 הִסְבִּיחֶם הִסְבִּיחֹתָן, הִסְבִּיחוּ. — VI הִסְבִּיחָה^k הִסְבִּיחָה, [הִסְבִּיחָה^l];
pl. הִסְבִּיחוּ, [הִסְבִּיחֹתָם]. — VII הִסְבִּיחוּ, הִתְחַלְּלוּ.

I Inf. סָבַב. — II הִסְבֵּב. — III סִיבַב. הִלָּל. — V הִסְבֵּב.
 I Iptv. סִיבִי ; סִיבִי [סִיבִיחָה^l]. — II הִסְבִּיחָה^l ; הִסְבִּיחָה
 [הִסְבִּיחָה]. — III סִיבַב סִיבִיבִי, הִלָּל הִלָּלִי (§5d). — V הִסְבֵּב
 ; הִסְבִּיחָה [הִסְבִּיחָה].

I Ipf. יָסַב (וְיָסַב *cons.*), 2. *f.* תִּסְבֵּב ; *pl.* יָסְבוּ תִסְבִּיחוּ,
 תִסְבִּיחוּ תִסְבִּיחוּ, נָסַב (יָסַב ; יָסְבוּ^m). (יָקַלוּ ; יָקַלוּ *intr.*). —
 II יָסַב, 2. *f.* תִּסְבֵּב ; יָסְבוּ [תִסְבִּיחוּ], 1. נָסַב. — III יָסְבוּב,
 יָהִלָּל. — IV יָסְבוּב, יָהִלָּל. — V יָסַב, 2. *f.* תִּסְבֵּב ; *pl.*
 יָסְבוּ תִסְבִּיחוּ, תִסְבִּיחוּ תִסְבִּיחוּ, נָסַב. — VI יָסְבוּב ; *pl.* יָסְבוּ
 [תִסְבִּיחוּ].

Part. סָבַב ; pass. סְבוּב. — II נָסַב. — III מְסִיבֵב. —
 IV מְסִיבֵב. — V מְסַב. — VI מְסַב, *f. pl.* מְסִיבוּת.
 I Inf. abs. סִיבִיב. — II הִסְבֵּב.

Verba ל"א § 75.

- I *Perf.* מַצָּא^a מְצָאָה, מַצָּאֶת^a מַצְאֵת (ת 5 b 2), מְצָאֵתִי;
pl. מְצָאִי, מְצָאֶתֶם מְצָאֶתֶן, מְצָאֵנִי. (מִלֵּא מְלָאָה, מְלָאֶת^a *intr.*)
- II — נְמַצָּא^a נְמַצְאָה, נְמַצָּאֶת^{d2} נְמַצְאֵת, נְמַצָּאֵתִי; *pl.* נְמַצָּאִי,
 נְמַצָּאֶתֶם. — III מִצָּא מְצָאָה, מִצָּאֶת^{d2}; *pl.* מִצָּאִי, מִצָּאֶתֶם.
- IV מִצָּא מְצָאָה, [מִצָּאֶת^{d2}]. — V הִמְצָא הִמְצָאָה, הִמְצָאֵתִי,
 הִמְצָאֶת^{d2}; *pl.* הִמְצָאִי, הִמְצָאֶתֶם. — VI הִמְצָא. — VII
 הִתְמַצָּא (cf. III).
- I *Inf.* מִצָּא. — II הִמְצָא. — III מִצָּא. — V הִמְצָאִי.
 I *Iptv.* מִצָּא^b מְצָאִי; מִצָּאִי מְצָאֵת^{d1}; — II הִמְצָא הִמְצָאִי;
 הִמְצָאִי הִמְצָאֵת^{d1}. — III מִצָּא, *f. pl.* מִצָּאֵת^{d1}. — V הִמְצָא
 הִמְצָאִי; הִמְצָאִי הִמְצָאֵת^{d1}. — VII הִתְמַצָּא (cf. III).
- I *Ipf.* יִמְצָא^b, *f.* 2. תִּמְצָאִי; *pl.* יִמְצָאִי תִמְצָאֵת^{d1},
 תִּמְצָאֵת^{d1} תִּמְצָאֵת, יִמְצָאֵת^b. — II יִמְצָא. — *pl.* יִמְצָאִי תִמְצָאֵת^{d1}.
 — III יִמְצָא; *pl.* יִמְצָאִי תִמְצָאֵת^a. — IV יִמְצָא^a; *pl.* יִמְצָאִי
 תִּמְצָאֵת^a. — V יִמְצָא; *pl.* יִמְצָאִי תִמְצָאֵת^a. — VI יִמְצָא^a;
pl. יִמְצָאִי תִמְצָאֵת^a. — VII יִתְמַצָּא (cf. III).
- I *Part.* מִצָּא^b, מְצָאִים, *f.* מִצָּאֵת (מִלֵּא מְלָאִים, § 25g, *intr.*)
pass. מְצָא. — II נְמַצָּא, *f.* נְמַצָּאֵת. — III מְמַצָּא. — IV
 מְמַצָּא. — V מְמַצָּאִי. — VI מְמַצָּא. — VII מְתַמַּצָּא.

Litteratura.*

I.

- M. Steinschneider*, Bibliographisches Handbuch über die theoretische und praktische Literatur für hebräische Sprachkunde. Leipzig 1859, XXXVI, 160 p. [Addenda permulta et Corrigenda enumeravit J. Gildemeister, Zeitschrift der Deutschen Morgenländischen Gesellschaft XIV, p. 297 sqq.]
- Wilh. Gesenius*, Geschichte der hebräischen Sprache und Schrift. Eine philologisch-historische Einleitung in die Sprachlehren und Wörterbücher der hebräischen Sprache. Leipzig 1815. VIII, 231 p.
- V. E. Loescher*, De causis linguae Ebraeae. Francofurti et Lipsiae 1706. 496 p. 4.
- S. D. Luzzatto*, Prolegomeni ad una Grammatica ragionata della lingua Ebraica. Padua 1836. 234 p.
- Franz Delitzsch*, Jesurun sive Prolegomenon in Concordantias V^{is} Tⁱ a Julio Fuerstio editas libri tres. Grimma 1838. XVI, 260 p.
- W. Rob. Smith*, Hebrew Language and Literature (Encyclopaedia Britannica⁹ XI [1880], 594b—602b).
- B. Pick*, The Study of the Hebrew Language among Jews and Christians, in: Bibliotheca Sacra 1884, p. 450—477. 1885, p. 470—495.

II.

- **Wilh. Gesenius*, Thesaurus philologicus criticus linguae Hebraeae et Chaldaeae V^{is} Tⁱ. Editio altera secundum radices digesta priore germanica longe auctior et emendatior. Lipsiae. Vol. I: 1835; vol. II: 1840; vol. III, 1 (א-ת-ש): 1842; vol. III, 2: 1853 (composuit Aemil. Roediger); III, 3: 1858 (indices, additamenta et emendationes digessit et edidit Aem. Roed.). 1522+116 p.4.

* Libros a Judaëis mediæ aevi conscriptos enumeravi in: Lehrbuch der neu-hebräischen Sprache und Litteratur von H. L. Strack und C. Siegfried, Karlsruhe und Leipzig 1884, p. 107—116.

- Wilh. Gesenius*, Hebräisches und chaldäisches Handwörterbuch. Neunte Auflage neu bearbeitet von F. Mühlau und W. Volck. Leipzig 1883. XLVI, 978 p. [Dě hoc libro cf. C. Siegfried in: Theologische Literaturzeitung 1883, Nr. 23; P. de Lagarde in: Göttingische Gelehrte Anzeigen 1884, Stück 7, p. 257—288, = Mittheilungen, Göttingen 1884, p. 208—239; Friedr. Delitzsch, Hebrew Language, praefat.; H. Strack in: Theol. Literaturblatt 1884, Nr. 22, col. 169. 170].
- —, Translationem Anglicam auctam et emendatam edituri sunt Charles A. Briggs et Francis Brown.
- Jul. Fürst*, Hebräisches und chaldäisches Handwörterbuch über das Alte Testament. Dritte verbesserte und vermehrte Auflage bearbeitet von Victor Ryssel. Leipzig 1876, 2 voll. XLVIII, 806+667 p.
- Paul. Martin. Alberti*, Porta linguae sanctae. Budissae 1704. 1259 p. 4. [*B. Davidson*], The Analytical Hebrew and Chaldee Lexicon: consisting of an alphabetical arrangement of every word and inflection contained in the O. T. Scriptures, precisely as they occur in the sacred text, with a grammatical analysis of each word and lexicographical illustration of the meanings. London 1848. 90 [grammatica, paradigmata], 84 p. 4.
- Samuel Lee*, A Lexicon Hebrew Chaldee and English: compiled from the most approved sources, Oriental and European, Jewish and Christian. London 1840. XVI, 664 p.
- **W. Gesenius*, Hebrew and Chaldee Lexicon to the O. T. Scriptures, translated with additions and corrections from the Author's Thesaurus and other works. By S. P. Tregelles. London 1859. XII, 884, 35 p. 4.
- B. A. Davies*, Hebrew and Chaldee Lexicon to the Old Testament with an English-Hebrew Index. 3d ed. revised by E. C. Mitchell. London 1880. 778 p.
- Friedrich Delitzsch*, The Hebrew Language viewed in the Light of Assyrian Research. London 1883. XII, 73 p.
- W. Wright*, The Book of Jonah in four Oriental Versions, namely Chaldee, Syriac, Æthiopic and Arabic, with Glossaries. London & Leipzig 1857. X, 148 p. [„Glossaries admirable, as introduction to comparative study of Semitic languages“ Driver.]

III.

- Isaak Nathan*, תַּיִתּוּן וְהִתְחַבֵּר. Venet. 1523. fol.
- J. Buxtorfi* Concordantiae Bibliorum Hebraicae . . . Accesserunt novae concordantiae Chaldaicae . . . cum praefatione . . . per J. Buxtorfium filium. Basileae 1632. fol.

- J. Buxtorfi Concordantiae Bibliorum Hebraicae et Chaldaicae* [auctae et emendatae ab] editore Bernh. Baer. Stettini 1867. 4.
- J. Fuerst, Librorum sacrorum V^{is} Tⁱ concordantiae Hebraicae atque Chaldaicae.* Lips. 1840. fol.
- **B. Davidson, A Concordance of the Hebrew and Chaldee Scriptures.* Revised and corrected. London 1876. VI, 904 p.
- The Englishman's Hebrew and Chaldee Concordance of the Old Testament. Being an attempt at a verbal connection between the Original and the English Translation with Indexes and a List of proper names and their occurrences. Second ed. revised. London 1860. XVI, 1682, 78 p.
- W. Wilson, An English Hebrew and Chaldee Lexicon and Concordance to the more correct understanding of the English Translation of the O. T., by reference to the original Hebrew.* Second ed. carefully revised. London 1866. XVI, 500 p. 4.
- Robert Young, Analytical Concordance to the Bible on an entirely new plan, containing every word in alphabetical order, arranged under its Hebrew or Greek Original, with the literal meaning of each and its pronounciation.* Edinburgh 1879. VIII, 1090 p. 4.
- The Hebraist's Vade mecum; a first attempt at a complete verbal Index to the contents of the Hebrew and Chaldee Scriptures. Arranged according to Grammar . . . the occurrences in full. London 1867. 582, 43 [proper names] p. — Subscriptio praefationis: G. V. Wigram.
- Christian Nolde, Concordantiae particularum Ebraeo-chaldaicarum in quibus partium indeclinabilium . . . natura et sensuum varietas ostenditur . . . Joh. Gottfr. Tympius . . . recensuit et annotationes . . . adiecit.* Jenae 1734. 984, 24, 40 p. 4.
- Concordantiae nominum propriorum quae in libris sacris continentur, a divo patre Gideone Brecher inchoata [!] . . ., finita demum a filio Ad. Brecher. Francofurti ad M. 1876. 79 p. 4.
- L. M. Schusslowicz, ספר איצ"ר השמות.* Wilna 1878. 276 p. 4.
- Die neubearbeitete hebräisch-chaldäische Bibel-Concordanz von Dr. *S. Mandelkern* in Leipzig. Leipzig 1884. 15 p.

IV.

- Johannis Buxtorfi Thesaurus grammaticus linguae sanctae Hebraeae . . . editio sexta.* Recognita a J. Buxtorfio, Filio. Basileae 1663. 669, 33 p.
- Wilh. Gesenius, Ausführliches grammatisch-kritisches Lehrgebäude der hebräischen Sprache mit Vergleichung der verwandten Dialekte.* Leipz. 1817. 908 p.
- —, Hebräische Grammatik [Halle 1813]. 24. Aufl. Völlig umgearbeitet u. herausgeg. von *E. Kautzsch. Leipzig 1885. XII, 419 p.

- Will. Gesenius*, Hebrew Grammar. Translated by Benj. Davies from Rödiger's edition. Thoroughly revised . . . by Edw. C. Mitchell. London 1880. XXXIII, 423 p.
- Heinr. Ewald*, Ausführliches Lehrbuch der hebräischen Sprache des Alten Bundes. 8. Ausgabe. Göttingen 1870. XV, 959 p. [1827: Kritische Gramm. der hebr. Sprache].
- **Justus Olshausen*, Lehrbuch der hebräischen Sprache. Buch I. Laut- und Schrift-Lehre. Buch II. Formen-Lehre. Braunschweig 1861. XVII, 676 p. [Olsh. † 28. Dec. 1882].
- S. D. Luzzatto*, Grammatica della lingua Ebraica. Padua 1853—69. 611 p.
- Friedr. Böttcher*, Ausführliches Lehrbuch der hebräischen Sprache. Herausgeg. u. mit ausführl. Registern versehen von Ferd. Mühlau. Leipzig 1866. 68. XII, 654, 699 p.
- H. Arnheim*, Grammatik der hebräischen Sprache. Berlin 1872. XVI, 331 p.
- **Bernh. Stade*, Lehrbuch der hebräischen Grammatik. Erster Theil. Schriftlehre. Lautlehre. Formenlehre. Leipz. 1879. XVIII, 425 p.
- **Friedr. Ed. König*, Historisch-kritisches Lehrgebäude der hebräischen Sprache. Erste Hälfte: Lehre von der Schrift, der Aussprache, dem Pronomen und dem Verbum. Leipzig 1881. X, 710 p. [Pars altera „Nomen und generelle Bildungslehre“ anno 1886 in lucem prodibit.]
- Samuel Lee*, A Grammar of the Hebrew Language compiled from the best authorities and drawn principally from oriental sources. Second ed. London 1832. XXVIII, 388 p.
- Isaac Nordheimer*, A Critical Grammar of the Hebrew Language. London 1838. XXVIII, 280 p. [Editio altera Novi Eboraci a. 1842 (2 voll.) edita esse dicitur.]
- Will. Henry Green*, A Grammar of the Hebrew Language. Second ed. New York 1861. X, 400 p. 4th ed. 1883.
- M. M. Kalisch*, A Hebrew Grammar with Exercises in two Parts. I: The Outlines of the Language with Exercises being a practical introduction to the study of Hebrew. London 1862. XV, 374 p. (2nd ed. revised and corrected [?] 1875. XV, 374 p.). II: The Exceptional Forms and Constructions, preceded by an Essay on the History of Hebrew Grammar. London 1863. XVI, 324 p.—Key to the Exercises in Part I. London 1863. VI, 96 p.
- Gust. Bickell*, Outlines of Hebrew Grammar, revised by the Author and annotated by the Translator Samuel Ives Curtiss, Jr. Leipzig 1877, 140 p.

V.

- C. *Schlottmann*, Schrift und Schriftzeichen (in: Riehm, Handwörterbuch des biblischen Altertums p. 1415—1431).
- H. L. *Strack*, Schreibkunst und Schrift bei den Hebräern (in: Real-Encyclopädie für protestantische Theologie und Kirche² XIII [Leipz. 1884], p. 689—696, quo loco libros huc pertinentes enumeravi).

Literarum figuras optime delineavit J. Euting in Bickell-Curtiss, Outlines (v. supra p. 14*) et in Chwolsonii Corpore Inscriptionum Hebraicarum.

De historia punctorum vocalium scripserunt: H. Strack in: Zeitschrift für die gesammte lutherische Theologie und Kirche 1875, p. 619—624; in: Theologische Studien und Kritiken 1875, p. 736—746 (cf. 1876, p. 554). || M. Schwab, Des points-voyelles dans les langues sémitiques, Paris 1879, 48 p. || J. Dérenbourg, Revue Critique 1879, 21. juin. || H. Grätz, Die Anfänge der Vokalzeichen im Hebräischen, in: Monatschrift für Geschichte und Wissenschaft des Judenthums 1881, p. 348—367. 395—405. || Ad. Merx, Die Tschufutkale'schen Fragmente. Eine Studie zur Geschichte der Masora, in: Verhandlungen des internation. Orientalisten-Congresses (Berlin 1882) II, 1, p. 188—225.

De punctatione quae dicitur Babylonica legas praefationem meam in Prophetarum posteriorum codicis Babylonicus editionem p. VII et: Zeitschrift für luther. Theologie 1877, p. 18—21.

Abrahamum Firkowitsch falsarium et defensorem eius, Danielem Chwolson, saepius impugnare coactus fui, cf.: A. Firkowitsch und seine Entdeckungen, Leipzig 1876, 44 p.; Zeitschrift der Deutsch. Morg. Ges. 1879, p. 301 sq., 1880, p. 163—168; Literar. Centrablatt 1883, Nr. 25, col. 878—880.

- S. *Baer* und H. L. *Strack*, Die Dikduke ha-^tamim des Ahron ben Moscheh ben Ascher und andere alte grammatisch-massorethische Lehrstücke. Leipzig 1879. XLII, 95 p.
- A. B. *Davidson*, Outlines of Hebrew Accentuation, prose and poetical. London and Edinburgh 1861. XXIV, 114 p.

De accentibus qui dicuntur prosaicis hebraice scripsit W. *Heidenheim*, םִּיִּשְׂרָאֵל וְיִשְׂרָאֵלִים, Rödelheim 1808. 66 folia. De iisdem anno 1886 tractatum edet William Wickes.

- S. *Baer*, Das Accentuationssystem der Psalmen, des Buches Job und der Sprüche, überlieferungsgemäss seinen Gesetzen nach dargestellt, in Franz Delitzsch, Commentar über den Psalter II (Leipzig 1860), p. 477—512.

— —, םִּיִּשְׂרָאֵל וְיִשְׂרָאֵלִים, Rödelheim 1852. 71 p. [hebraice].

- **William Wickes*, מַעְמַד אֲחֵי. A Treatise on the Accentuation of the three so-called poetical Books of the Old Testament Psalms, Proverbs and Job. Oxford 1881. XI, 119 p.
- S. Baer*, Die Metheg-Setzung nach ihren überlieferten Gesetzen dargestellt, in: Archiv für wissenschaftl. Erforschung des Alten Testamentes I (1867—69), p. 55—67. 194—207.
- Jos. Wijnkoop*, Darche hannesigah sive leges de accentus Hebraicae linguae ascensione. Leiden 1881. 115 p.
- Franz Delitzsch*, Die Dagesierung der Tenues, in: Zeitschrift für die ges. luth. Theol. u. Kirche. 1878, p. 585—590.
- S. Baer*, De primarum vocabulorum literarum dagesatione, in: Liber Proverbiorum. Textum . . . expressit . . . illustravit . . . S. Baer, praefatus est . . . F. Delitzsch, Lipsiae 1880, p. VII—XV.
- Franz Prätorius*, Über den Ursprung des Dagesch forte conjunctivum, in: Zeitschr. für die alttestam. Wissenschaft. 1883, p. 17—31.
- —, Über den Einfluss des Accentus auf die Vocalentfaltung nach Gutturalen, *ibid.* p. 211—219.
- Ed. König*, Gedanke, Laut und Accent als die drei Factoren der Sprachbildung comparativ und physiologisch am Hebräischen dargestellt. Weimar 1874, 155 p.
- F. Dietrich*, Abhandlungen zur hebräischen Grammatik. Leipzig 1846.
- F. W. M. Philippi*, Wesen und Ursprung des status constructus im Hebräischen. Weimar 1871. 208 p.
- —, Der Grundstamm des starken Verbums im Semitischen und sein Verhältniss zur Wurzel (in: „Morgenländische Forschungen“, Leipzig 1875, p. 69—106).
- N. Porges*, Über die Verbalstambildung in den semitischen Sprachen. Wien 1875, 76 p.
- Th. Nöldeke*, Untersuchungen zur semitischen Grammatik. I. Die Verba מִי׃ im Hebräischen, in: Zeitschr. der Deutschen Morgenl. Gesellsch. 1883, p. 525—540. || II. Die Endungen des Perfects, *ibid.* 1884, p. 407—422.
- F. Prätorius*, Das Imperfectum מִיִּשְׁׁלַח, in: Zeitschr. f. d. alttest. Wiss. 1883, p. 52—55.
- Adolf Koch*, Der semitische Infinitiv. Eine sprachwissenschaftliche Untersuchung. Stuttgart 1874. 71 p.
- A. G. Sperling*, Die nota relationis im Hebräischen. Ein Beitrag zur hebr. Lexikographie und Grammatik. Jena 1876, 46 p.
- Fritz Hommel*, מִיִּשְׁׁלַח ursprüngl. Substantiv zu trennen von —ׁ׃ (—ׁ׃) ursprüngl. Pronominalstamm, in: Zeitschr. der Deutsch. Morg. Ges. 1878, p. 708—715.
- Geo. Wandel*, de particulae Hebraicae ׁ indole, vi, usu. Jena 1875, 50 p.

- E. Schwabe*, ך nach seinem Wesen und Gebrauche im alttestam. Kanon gewürdigt. Inaugural-Dissertation. Halle 1883. 44 p.
- F. Giesebrecht*, Die hebräische Präposition Lamed. Halle 1876. 112 p.
- M. Budie*, Die hebräische Präposition 'al (אֵל). Halle 1882. 80 p.
- P. de Jong*, Over de met *ab, ach* enz. zamengestelde Hebreuwsche Eigennamen. Amsterdam 1880. J. Müller. 15 p
- **Heinr. Ewald*. Syntax of the Hebrew Language of the Old Testament. Translated from the 8th German edition by James Kennedy. Edinburgh 1879. VIII, 323 p.
- **Aug. Müller*, Outlines of Hebrew Syntax. Translated and edited by James Robertson. Glasgow 1882. XIV, 143 p.
- **S. R. Driver*, A Treatise on the Use of the Tenses in Hebrew. 2nd ed. Oxford 1881. XVI, 320 p.
- E. Trumpp*, Über den Zustandsausdruck in den semitischen Sprachen, speciell im Arabischen. München 1876. 52 p.
- Henry Ferguson*, An Examination of the Use of the Tenses in Conditional Sentences in Hebrew (in: Journal of the Society of Biblical Literature and Exegesis . . for June and December 1882. Middletown, Conn. 1883. p. 40—94).
- Paul Friedrich*, Die hebräischen Conditionalsätze. Inaugural-Dissertation. Königsberg 1884. VIII, 109 p.
- H. Mitchell*, An Examination of some of the final Constructions of Biblical Hebrew. A Part of a Dissertation. Leipzig 1879. 38 p.
- R. B. Girdlestone*, Synonyms of the Old Testament; their bearing on Christian Faith and Practice. London 1871. XIV, 534 p.
- Victor Ryssel*, Die Synonyma des Wahren und Guten in den semitischen Sprachen. Leipzig 1872. 54 p.
- Conr. v. Orelli*, Die hebräischen Synonyma der Zeit und Ewigkeit genetisch und sprachvergleichend dargestellt. Leipz. 1871. 112 p.
- Em. Kautzsch*, Über die Derivate des Stammes אֵלֶּם im alttestamentlichen Sprachgebrauch. Tübingen 1881. 59 p. 4.

VI.*

- G. Brückner*, Hebräisches Lesebuch für Anfänger und Geübtere. 3. Aufl. Leipzig 1863. 225 p.
- Heinr. Ewald*, Hebräische Sprachlehre für Anfänger. Vierte Ausgabe. Mit den Grundzügen des Biblisch-Aramäischen. Göttingen 1874. 235 p.

* Conf. „Hilfsmittel für den Unterricht im Hebräischen“ in: Theolog. Literaturblatt (Leipz.) 1881, No. 20. 21, ei 1882, No. 33—35.

H. Strack, Hebr. Gramm.² II.

- P. Friedrichsen*, Elementarbuch der hebr. Sprache. 2. Aufl. Mainz 1871. 199 p.
- W. Hollenberg*, Hebräisches Schulbuch. Bearbeitet von Joh. Hollenberg. 5. Aufl. Berlin 1884. 148 p.
- E. Kautzsch*, Übungsbuch zu Gesenius-Kautzsch' Hebräischer Grammatik. 2. Aufl. Leipzig 1884. 162 p.
- K. L. F. Mezger*, Hebräisches Übungsbuch für Anfänger. Ein Hilfsbuch zu den hebr. Sprachlehren von W. Gesenius und E. Nägelsbach. 4. Aufl. Leipzig 1883. 184 p.
- Aug. Müller*, Hebräische Schulgrammatik. Halle 1878. XII, 302 p. — Paradigmentafeln zur hebr. Sch. Ibid. 1879. 19 p.
- K. W. E. Nägelsbach*, Hebräische Grammatik als Leitfaden für den Gymnasial- und akademischen Unterricht. 4. verb. u. verm. Aufl. besorgt von Karl Nägelsbach. Leipz. 1880. XII, 310 p.
- Aug. Herrm. Schick*, Hebräisch-Deutsches und Deutsch-Hebräisches Übungsbuch. Im Anschluss an Nägelsbach's hebr. Grammatik. Leipzig. I. Theil. Die Formenlehre. Erste Hälfte. 2. verb. u. verm. Aufl. 1875. XII, 80 p. — Zweite Hälfte [„Hebräisches Übungsbuch“] 1862, 146 p. — II. Theil. Die Syntax. Erste Hälfte. Syntax des Nomen. 1876, 168 p.
- G. H. Seffer*, Elementarbuch der hebräischen Sprache. 7. Aufl. Leipzig 1883, 378 p.
- G. Stier*, Hebräisches Übungs- und Lesebuch. Leipz. 1880, 154 p. — —, Kurzgefasste hebräische Grammatik für Gymnasien. Leipz. 1881. X, 122 p.
- Friedr. Uhlemann*, Anleitung zum Übersetzen aus dem Deutschen in das Hebräische für Gymnasien. Berlin. Erster Cursus. 1839. XII, 212 p. — Zweiter Cursus. 1841. VIII, 208 p.
- **A. B. Davidson*, An Introductory Hebrew Grammar, with progressive Exercises in Reading and Writing. 5th ed. Edinburgh 1882. VIII, 198 p.
- C. J. Ball*, The Merchant Taylor's Hebrew Grammar. London [1878]. X, 163 p.
- —, A Hebrew Primer adapted to the Merchant Taylor's Hebrew Grammar. London [1879]. 270 p. and Glossaries.
- T. Bowman*, A new easy and complete Hebrew Course: containing a Hebrew Grammar, with copious Hebrew and English Exercises, strictly graduated; also a Hebrew-English and an English-Hebrew Lexicon. In two Parts. I: Regular verbs etc. II: Irregular verbs etc. Edinburgh 1879. 1882. XVI, 208 p. XVI, 423 p. [Syntaxis non habetur.]

VII.

- Raph. Bendit*, Hebräisches Vocabularium für jüdische Schulen. Frankfurt a. M. 1872. VIII, 144 p.
- L. H. Kapff*, Hebräisches Vocabularium in alfabetischer Ordnung, mit Zusammenstellung von Synonymen, gleich und ähnlich lautenden Wörtern und analogen Formen. Bearbeitet u. herausgeg. von L. Ableiter. Leipzig 1881. VII, 178 p.
- G. Stier*, Hebräisches Vocabularium. 2. Aufl. Leipzig. Erster oder grammatisch geordneter Teil. 1871. 135 p. — Zweiter oder sachlich geordneter Teil. 1871. 79 p.
- Raehse*, Grammatisch geordnetes hebr. Vocabularium. Halle 1883. 42 p.
- William R. Harper*, Hebrew Vocabularies. Second edition. Chicago, Ill. 1882. 125 p.
-

Chrestomathia.

I. Legendi exercitia.¹

1. אבגדזחיהנעו שש ת. רדבת אעשג.

אָב־ג־ד־ז־ח־י־נ־ע־ו־ש־שׁ ת. רַבְּתַּבְּתֵּ אַעֲשֶׂה.
אָב־ג־ד־ז־ח־י־נ־ע־ו־ש־שׁ ת. רַבְּתַּבְּתֵּ אַעֲשֶׂה.

2. למסק. יי, יי, ē, ē. יוד יחת^p ימת ית יעד

נר רק לב גס יש איש אל יאד את עז ישת^p ישב.
אי מי יחוק || גי i ישיר עיר ריב איש קור מי לי

3. תו מצ. ו, o, o. עוג^p קול לומ^p אות

מות מוב תוד עוד תוי אור נוד^p או לו. קל לג
לא קר צר^p || וי u סוס מוב חוג חוימ תוא צור לו.

4. מם נן צץ כק³ פף. כמנפץ. ים שם שם

לן אין תון רץ קץ ציץ לף לף לף איף עוף סוף ים
יתן יעץ סוף יתן שם קים אן^p יום קם קוץ ים.

5. נחר זכר זחב אדם שמן עפר ודו תרן^p

תגר^p אשם רעב שזכר לבן^p | חמש עקב תיעץ
לכן אשר^p רחל^p שלם שלו | תעיר ימים שנים

אחיו אביו גלון אשית | תאור מקום ידו אכל לרב

¹ p = nomen proprium. ² §1c. ³ §5b1.

מִגּוֹג^p נְחוֹר^p לְאֹר מָרְךָ שְׁפוּטָא עָצָר | אָרוּר תְּיִי
 עָשׂוּ לְגוֹר אָסוּר נָסוּ לָנוּ | עֵינֵי תִחַל מִעַץ עֵשׂוֹ^p
 מֵאִישׁ תְּבִיא לְיִי^p שְׁנֵי מֵאוֹת אֵלּוֹן | וְיִתִּי אִישׁוֹ
 צִיּוֹן^p קִימָר | אֵתוּ מִבֵּית אֲתָם עוֹלָם מוֹאֲב^p לִמֶּשׁ
 חֲרַשׁ תִּרְגַּר רִבְעָ רֹמֶשׁ יֵצֵא עִבְדִּי יוֹסֵף^p קוֹלִי אֲתִי |
 סוֹרֵי קוֹמֵי עִיגָב רִדְחֵי רִדְחוּ || אֲחִיךָ עֲשִׂיתָ תּוֹלִידוֹ¹
 וְיִנּוּ רְאִיתִי.

6. בב גג דד פכ פפ תת. יין יין בא בא בו
 בור. גר גד^p גו גור גוי. דן^p דור דם דין. כל
 ין פוש^p פוס פי. פוץ פויר פי. יתת תר | תסר תופש
 פרות גדול בגד פבד תלק; תמות תיטיב דבר גלוי
 פית ואורא, פי עירם אלכי ואחבא;³

7. -ā. על עד גם גן חי רק רע קח אל
 אף שק בת בף | שבת אמר אבל לקח גלד גדע
 שרי^p יאלי אבל אמר רעי אילי יוכל.

8. דרדר מבדיל יחדו נפתלי^p שמעתי תרגתי.
 אנשי אברם^p. אכלת פתבת נפלת וכלתי שללתי ||
 בך אף ברה; זכרת מאנת גלדת זכרת צחקת יפת
 ירד תשפת תסר ישמ.

9. צדיק חיה עמון מתן דבר קוי צווי. ויבך
 וישף נימות. תיום תים תשם תנחש. אף | גבה
 נגה וגיבה תתמה. עמה כחה זרעה אישה קומתה.

10. יְהִי סֹדֶם^p פְּרִי שְׂמוֹן שְׁנֵי מֵאֹד גְּבוּל שְׁלֵישִׁי.

לְהַשְׁפִּיל בְּצַלְמֵנוּ לְהַשְׁקוֹת. פְּנֵי הַחֹם || גְּפֹלוֹ² שָׂרָצִי
מִלְכוֹ עֲבָדוֹ חָרְפוֹ בִּינְךָ גְּחֹנְךָ. יַחְצִצִי וַיַּחְדְּלִי
מִחֲשֵׁבֶת מִמְלָכוֹת || דִּבְרוּ הַגְּבוּל תְּשִׁבְעֵי מַרְגְּלוֹם.
11. — i. אִם מִן עִם מִשְׁפָּט מִדְּבַר אֲשֶׁר לְזַכֵּר

לְקַבֵּר יִשְׁפָט וַיְגַדֵּל יִשְׁפָטוּ וַיִּקְבְּרוּ וַנִּפְקַחוּ וַיִּשָּׁב.
גִּבֹר שְׂשִׁים אָמוֹ מִכֹּל יִפְרֵד וַקְוֵי וַיִּגְדַּר וַיִּפַּח וַיִּטַּע
הַשְּׂשִׁי וַיִּקַּח. מִפְּנֵי מִפְּרֵי מִבְּשָׂרִי | תִמְטִיר הַשְּׂחִית
וַקְרָא וַשְׁלַח || — u יֵד לְקַח יָקָם קִבֵּר שְׁלַחוּ גִּבֹב
גִּבְבֵּרִי. אִמְנֵם שְׁלַחֵן.

12. — e, ě אֲגִדֵּל אֶתֵּן אֶסְתֵּר אֲשַׁמֵּר נֶחְמֵד
עֲשָׂרִים חֲבֵרוֹן^p. וַיִּוֹלַד וַיִּזְכָּחם | לָכֶם לָתֶם לָתֵן
אֶתֶם מִכְתָּתֶם שְׁפֵלֶתֶם קִמְתֶם וַדַּעְתֵּן. דִּבְרֵי נֶפֶר
נֶפֶס. בְּבַל^p שְׁכֶם^p בְּרֹזֶל גְּרֵנוֹן | תַּחַג תַּעֲרִים תַּתְרִים.
דִּרְכֵךְ שְׁמֵךְ לַחֵי יַחֵי יַחֵי.

13. — ö. רָחֲבוּ רָחֲבֵת אֲרָפוּ קֹדֶשֶׁךְ אֲזַנְכֶם
וַחֲכָלְמוּ תַכְרַת תַּמְלֵךְ תַּחֲפָד פַּתְנוֹת אֲכָלֶם חֲדָשׁוּ.
וַיָּקָם וַיִּרְצַע וַיִּשָּׁב.

14. — 5 נַח^p הַצְּמִיחַ יִדַע רָקִיעַ מַגְבִּיחַ וַגִּיחַ
מִזְרִיעַ. רִיחַ תַּנְיֹחַח.

15. — 6 יִשְׁוִבוּ וַיִּשְׁבּוּ שׁוֹב שָׁב הַמַּהוֹן יִשׁוֹבֵן

1 §5c. 2 §8a2. 3 §4b. 4 §4c. 5 §4d. 6 §4e.f.

הַפְּרָבִים וַיִּנְסוּ. צַדִּיקִים צַדִּיקִים צַדִּיקִים שׁוֹמְרֵי
וְאֲשֶׁם עֵירֹמִם גְּזִים לְוִים מְשׁוֹפְתוֹ פּוֹעִם (כָּלֶם).
16. ¹ יָשָׁב (יָשָׁב) שָׁנָא שְׁלֵפָּא נִשְׂא לְלִבָּשׁ שְׁמִינֵי
שׁוֹד יִתְבַּשְׁשׁוּ שְׁמֵרִים קָשָׁמ.

17. ² שָׁנָה עֲשׂוֹת תִּיָּה אֵיבֹת תִּיָּה צְנֹת מִנְחָת
תְּרַבָּה תְּרַבָּה זֶלְפָּת^p חֲלֹדָת^p חֲכָמָה אֲכָלָת חֲכָמָה³
אֲכָלָת תִּיָּהת יִתְוָדָת^p מִמְּנָה. תִּמְוָת תִּנְתָּ לְמָת
לְמָת שְׁמָת | פְּרָעָת^p כַּת פַּת גָּלָת שְׁלָמָת^p תִּנְתָּ
רֵאֵת קִנְתָּ | שָׁדָת גָּלָת אִפָּת בְּנָת אִמְחָת יִבְנָת
יִרְאֵת מִקְנָת שְׁמֵנָת זָת פַּת שָׁת. אֵלָת.

18. ⁴ פְּנִיךָ אֵלַיךָ חֲלִיךָ גְּמִלִיךָ. תְּבַפְּינָת תְּבַאֲינָת
תְּסַפְּינָת וְתַחֲלִינָת | פְּנִיךָ אֵלַיךָ יָמִיךָ.

19. ⁵ פֶּאֶרְךָ חֲפֹאֵת יִצְאָתִי. רֵאֵת זֹאת צֹאךָ
הַאֲכַל וַיֹּאמֶר צֹאנִי. רֵאֵשִׁית מִיָּאֵתִי לְאֵלֵתִים רֵאֲשׁוֹן.
וְאֲדָנִי. תְּצֹאנָת תְּקַרְאנָת תְּמַצֹּאךָ גֵּיָא שׁוֹא.

20. ⁶ חֲנוּךְ עָלָת תִּרְגֹּו עֲשׂוֹת אֲשֶׁר עִמָּרָת^p
אֲרוּרָת חֲמִישִׁי אֲכָלְךָ. זֶרְעֶךָ נִבְחָלוּ תְּשֹׂאֲבֹת צִעֲקִים
וַיִּאֲחֲזוּ וְתִתְפָּרְכוּ תְּאֲכָלְנָת. מִרְבָּבוֹת. וַיִּתְּלָלוּ רִנְנוּ
תְּלָלוּהָ | תִּזוֹת אֲנֹשׁ אֲכַל | חֲרִי שְׁבָלִים.

21. ⁷ תִּזְוָת אַחֲרֵי תִּזְוָת גַּעֲלָב^p תְּעִבִיר אֲתָלָת
יִחָרִם תְּחַלְּוִי מִמְּחָרָת.

¹ §4g. ² §2b. ³ §8a2. ⁴ §2c. ⁵ §10c. ⁶ §5d. ⁷ §5e.

22. ¹ אֶמֶת וְאֶמֶת לְאֶמֶת אֲנִי וְאֲנִי.

23. ² מִלְּאִם מִלְּמַעְלָה תִּבְקֶשׁוּ בְּלֹאֲמִים.

24. ³ בְּיַגְדֵּךְ כְּלִי־עוֹף תִּמְשָׁלֵבוּ.

25. ⁴ שִׁרְץ נִפְשׁ יַרְק קָדָם דָּרָךְ; תִּרְמָשׁוּת סִפְרֵי

שָׁבַט בְּקָר גִּפְרֵי כִפֹּר || עָרַב אֶרֶץ אֲבֵן חָרַב לְחַם
רַחֵם דָּשָׂא. יִזְרַע עֵשֶׂב אֶרֶץ; חֲשִׁיק אֶחָל אֲנִי || זָרַע

פֶּתַח נָגַע קָמַח פָּצַע צִמַּח | צִחַר שָׁתֵּם לֶחֶב אֶרֶח |
נִעַר פָּעַם לֶחֶם דָּעַת | תִּקְוָה מָוֶת. לִחַי בַּחַי. עֵן
יִן קוֹץ תְּעִיבֵי אֵיל עֵינֵי אֲנִי בֵּית.

26. ⁵ יַעֲנִים קִרְנַיִם אֲזַנַּיִם, לְרִגְלַיִם צִחְרַיִם אֶפְסִים

נִחְרַיִם שְׁנַיִם מֵאֵתָם | מֵיָם שָׁמַיִם ⁶ יְרוּשָׁלַם.

II. Exercitia transferendi ex Hebraeo.

A. Nomen (pag. 25*—34*). B. Verbum (pag. 34*—47*).

I. מֵת מֵתִי מֵתָךְ מֵתָךְ מֵתוֹ מֵתִים מֵתִיךְ. גְּבוּר
גְּבוּרִים הַגְּבוּרִים, גְּבוּרֵי יִשְׂרָאֵל¹, גְּבוּרֵי הַמּוֹר הַמְּלוֹ
הַמְּלוֹיִם הַמְּלוֹיֵנוּ הַמְּלוֹיָהֶם. גּוֹי גּוֹיִם, גּוֹיֵי הָאָרֶץ. הָאֱלֹהִים,
אֱלֹהֵי אֲבֹתָהֶם², אֱלֹהֵי אֲלֹהֵיכֶם אֱלֹהֵי אֱלֹהֵי אֱלֹהֵיהֶם.
נַעֲוָרֵי מִגְּרִיךְ מִגְּוִירֵיהֶם. תַּיִם, תַּיִי נֵת, תַּיִךְ בְּתַיִיהֶם.
תַּיִקֵי תַּיִקָה תַּיִקֵי צֹאנָה צֹאנָה צֹאנָה צֹאנָה. פֶּתַח פֶּתַח. תַּפְסִי³
ה' וְצִדִיק.

¹ § 11g. ² § 6g. ³ § 8b. ⁴ § 11i. ⁵ § 13, 1. ⁶ § 38. ⁷ § 9b. ⁸ § 85c.d.

II. הקוד, הקת עולם, הקות הקתיד סבתו. אמתם.
 בלתיך בלתיכם. רעה, רעת האדם, רעתי רעתכם רעתך
 הרעות. אהזתכם ואהזתך, לאהזת עולם. שיבתה: העלה,
 עלת העם, ועלתיך עלתם עלות עלותינו עלתיכם. תורת
 ה', ותורת. נתיבתי, נתיבות עולם. נתיבותיה נתיבותיהם
 מערת עולם^p, המערות. הגות בהגורתו.

III. קול בקלי קלך קולן קלות. חלום חלמו החלמות,
 חלמות שקר, החלמתינו. חור, לחרת עולם, לחרתיכם
 לחרתם. ברחוב. באר, בארות המים. הריח ריחי ריחך
 ריחך ריחכם ריחות.

IV. יונה יונתי יונים, c. יוני. תאנתי תאנים. סאה
 סאים. תחלת חכמה יראת ה'.

§ 23. קציר חטים, קצירה קצירכם. תפליט, פליטי.
 אפרים^p, פליטיכם. גהנה. געיפה. קדושים. נביאי נביאיך
 נביאיך. ההמון, המון גוים. האדון, אדני¹ יוסף^p,
 אדניך אדני | מקום שקם^p, המקמות מקומתיכם. העין
 ענתם. אתך האתנות. המאור מארת. לשון שקר,
 לשונך לשנות | בנקיון, נקיון שנים. | קדוש אני ה'
 אלהיכם.

I. במשפט, משפט החום, משפטן, משפטים, § 24.
 משפטי ה', משפטיו. מגדל תננאל^p, מגדליה. מדבר
 קדש^p, מדבריה. מספר הגבורים. משקל תזהב, משקלם.
 גאבל פרעה^p, ומאבלך מאבלכם. פוכב אלהיכם, לפוכבים,
 פכביהם. מלאך ה', מלאכו למלאכים, מלאכי דוד^p.

¹ § 19d.

וּבְהִיכְלוֹ, הִיכְלֵי שֵׁן | מוֹשְׁבָם, לְמִשְׁבָּתָם מוֹשְׁבוֹתֵיהֶם |
מִזְרָאֵי.

II. הַשּׁוֹפֵט שֹׁפֵטֵנו שֹׁפֵטֶיךָ שֹׁפֵטֵיהֶם. הַיֹּשֵׁב, יֹשְׁבֵי
הָאָרֶץ, וְיֹשְׁבֵיהֶן. לְעֵרֵב הָעֲרָבִים, עֲרָבֵי נַחַל. אֲיֹבֵי דָוִד,
אֲיֹבֵי, שֹׁמְרֵךְ הַתֵּן הַתֵּנֶךְ לְהַתְנוֹ לְתֵנֶךְ גְּזֹאֲלֶכֶם שֹׁמְרֵךְ,
שֹׁמְרֵי צִיּוֹן⁹, שֹׁמְרֵי שֹׁמְרֵיהֶם. שְׁלֵחָה. לְפָהֳנִים, פָּהֳנֵי
הוֹ, פָּהֳנֵיךָ. בְּמַעְרֹו, מוֹעֲדֵי הוֹ. | בְּמִזְבֵּחַ, מִזְבַּח הוֹ,
מִזְבְּחֵי מִזְבְּחֵיךָ הַמִּזְבְּחוֹת מִזְבְּחוֹתֶיךָ. מַעְשֹׁר, מַעְשֹׁר
(מַעְשֹׁר) הַדֶּקֶן.

III. יָדֶךָ בְּיַדְכֶם יָדַיִם יָדֶיךָ יָדֶיכֶם. יָם הָאָדָם,
דָּמוֹ, דָּמֵי תֵבֵל¹⁰, דָּמֵיכֶם דָּמֵיךָ. דָּגִים, דָּגֵי הַיָּם | שֵׁם
הַדָּהָר, שֵׁם-אֲבָרָם¹¹, שֵׁמִים בְּשִׁמוֹתָם. הַעֵץ הַעֲצִים, עֲצֵי
לְפָר, עֲצֵיךָ עֲצֵיךָ. | מְוֹת וְחַיִּים בְּנֵד-לְשׁוֹן.

דָּבָר הוֹ, דָּבָרֵי דָבָרֶךָ דָּבָרֵיךָ דָּבָרֵנו דָּבָרֵי
דָּבָרֵיךָ דָּבָרֵיךָ דָּבָרֵיהֶם דָּבָרֵי יוֹסֵף¹². בָּשָׂר אִישׁ, בָּשָׂרֶךָ
שֹׂכֵר שֹׂכִיר, שֹׂכְרֶךָ. זֶמֶן אֲהִלֹן¹³, זֶמֶן זֶמֶן זֶמֶן. שְׁלֵלָה
שְׁלֵלְכֶם. נָהַשׁ נָהַשְׁתָּ. לְרַעְבָם. נָהַר מַעְרִים¹⁴, וְנָהַרְתֶּיךָ.
צָבָא הַשָּׂמַיִם, צָבָאךָ צָבָאוֹ, אֱלֹהֵי הַצָּבָאוֹת, צָבָאוֹת
הוֹ, צָבָאוֹתֵינוּ. | בְּעֵשֶׂן, עֵשֶׂן דָּעִיר, עֵשֶׂנָה. עֶפֶר הָאָרֶץ.
הַתְּנִיּוֹ. הַחֲמִס הַחֲמִסִּים. הַלְבָב. הַכְּמִיתָ. תִּלְלֵי הוֹ, הַתְּלֵל
הַתְּלֵלִים הַחֲמִסוֹ.

§ 25.

לְבָבָם. שָׁעִר רָאשׁוֹ, שָׁעִרוֹ. | זִמְנֵיךָ הַצְּרוֹת הַצְּרוֹתֵינוּ,
בְּהַצְּרוֹת אֱלֹהֵינוּ. יִרְכִנֶךָ. | יִשְׁנִים עֲרֵלָה הַעֲרֵלִים מְלָאָה
טַמְאִים שְׁלֵמָה שְׁבָעִים יְבֻשׁוֹת יְבָבָה מְלָאוֹת צַמְאִים.

[ע'"] הַצֵּו הַצֵּיךָ הַצֵּו, הַצֵּי גְבוּר. קֵן, קֵן-צִפּוֹר,
קֵנֵי קֵנֶיךָ קֵנִים. קֵצֵיךָ קֵצֵנוּ. צֵנֶךָ צֵנָם, בְּצֵל קִרְתֵּי.

§ 26.

שָׁנוּ שְׁנַיִם שְׁנֵיהֶם, שְׁנֵי רְשָׁעִים. לְבַכֵּם לְבוֹת. אִמָּה
 אִמְכָן אִמְתָּם אִמְלִינִי | מִגְּנֹנֵי מִגְּנִים, מִגְּנֵי נַחֲשֵׁת. | פֶּלַל,
 פֶּלִיּוֹם, פֶּלֶא-הַיּוֹם, פֶּלֶא פֶּלְנֹו¹, לְכַלֵּם. חֶקֶר-עוֹלָם, חֶקֶר
 וְהַחֲקִים, חֶקֶי הָאֱלֹהִים. בְּתַמִּי. חֲמוּ, בָּחַם קֶצֶיר.
 כָּרְבַם, וְרַב דָּגָן. תַּפְסִים תַּפְסִיד בְּלוֹז ה', עֲזֹכֶם עֲזָה. |
 עַם הָאָרֶץ, הָעָם עִמָּךְ הָעַמִּים, עִמֵּי הָאָרֶץ. שִׁקּוֹ שִׁקִּיהֶם.
 גִּדְעוֹן², גִּנֵּי גִנִּים. פֶּתַח פֶּרְעוֹה³, פֶּתַח פְּנִים בְּכַפִּיהֶם,
 פִּשֵׁי אֶהָרָן. שׁוֹר־צִבְאוֹ הַשּׂוֹר שׁוֹרְכֶם וְשׁוֹרָה, שׁוֹרֵי פֶרְעוֹה.
 צָרִינוּ, צָרֵי יְהוּדָה. הַדְּבָר הַרַע הַזֶּה, הַשּׂוֹב וְהָרַע,
 רָעִים, רָעֵי גוֹיִם. הַדָּר², הַר ה', הַהֲרָה³ הַרְהָה⁴, הָרִים
 הָרִי, בְּהַרְרָם⁵, הָרִי צִיּוֹן. פָּרִים פָּרִיהָ. יָם; יָם הַמֶּלַח,
 יָם-פִּנְגָּרִת⁶, יָם-סוּף; יָמָה יָמָה יָמִים. פֶּתַח-לֶחֶם, פֶּתַח־יָם.
 צָדֵי הַמִּשְׁפָּן. בְּצִדֵיכֶם. | גְּמֻלָּה, קִטְנִים. עַם קָדוֹשׁ
 אֲתָה לַה' אֱלֹהֶיךָ:

[ע"נ]. אַתָּה ה', בְּאַשְׁרָה, אֲפִים, אֲפֵי דוֹד, אֲפִיהָ,
 בֶּן הַמִּגְדָּל, לְגִגָּה גִּפּוֹת. חֶקֶר חֶקֶר. אֲשׁוֹ אֲשַׁכֶּם. לְעַת
 עָרַב, בְּעֵשׂוֹ, הָעַתִּים, עֵתוֹת.

I. חֶקֶר חֶקֶר לְדַרְכֵיכֶם הָרְכִים הָרְכִי הָרְכִי חֶקֶר⁶
 § 28. חֶקֶר ה'. מִלְּךָ בְּבִל², מִלְּכֵיכֶם. כָּלֵב כָּלֵבִים כָּלְכִיהָ,
 כָּלְכִי צִאנִי. כָּרַם כָּרְמִי וְכָרְמִינוּ וְכָרְמֵיכֶם. לִילָד
 תִּילָדִים יִלְדֵי וְיִלְדֵיהֶן. לֶחֶם לֶחֶם לְחֵמְכֶם. רַחֲמָה. נִשְׁשׁ
 הָאָדָם, נִשְׁשָׁה, נִשְׁשׁוֹת, נִשְׁשׁוֹת אֲבוֹנִים, לְנַפְשׁוֹתֵיכֶם. רַגְלָה
 רַגְלֵיכֶם. קָרָן קָרָה קָרְנֶם קָרְנִים. קָרְנֵי רְשָׁעִים, בְּקָרְנֵי
 בְּקָרְנֵיכֶם; קָרְנוֹת, קָרְנוֹת הַמִּזְבֵּחַ. | עֲבָדֵי לְעֲבָדֶיךָ עֲבָדִים

¹ § 22id. ² § 17cy. ³ § 20c. ⁴ § 11f. ⁵ § 5d. ⁶ § 22kβ.

עבדיהם. הסד חסדך חסדים, חסדי ה'. העצבים.
 אלת, באלפי יהודה, אלפים. אבן אבנו אבניהם אבניך
 באבנים, אבני זרון. עצמכם עצמי עצמים, עצמות,
 עצמתם עצמתיהם. בחרב חרבכם חרבות, בחרבות
 גבורים. ארץ הארץ בארצו הארצת בארצתם. | הדלת
 בדלתו דלתים דלתיך, ודלתי הבית, דלתות, דלתות
 נחשת. קשת ובקשתי הקשתות וקשתותם¹ | צדק בצדק.
 קבר קברו קברים קברינו, קברי מלכי ישראל. בקרבה
 קרבי. שקרים בשקריהם. הפגרים שקל שקלים, שקלי
 זקב. נזמה, נזמי הזקב. בבטנה בטן. שמשך. בתר
 בתרו בתריו. ברבים, ברפי יוסת. ברפיה.

II. זרעה זרעכם. לפצעי פצעי. פשע. פשעי
 ישראל. נגעה נגעים. פתח הבית, הפתחה הפתח
 פתחו פתחים פתחיה, פתחי עולם. | נערו, נערי דור.
 בעליה. בעלים בעליה לבעליהן, בעלי העיר. השערה
 שערה. נעל נעלי נעלה, נעלים בעלים ונעליכם בנחל
 נחליה נחלי מים. פעמים, מאה פעמים. ועם ועמו
 זעמה זעמה.

III. בשבטה השבטים לשבטיהם, שבטי ישראל.
 עמקה העמקים עמקה. עשבים. החלק חלקך
 חלקים חלקיהם. חפצו חפצים חפציה חלבו ומחלבהן².

IV. פרה. השפי. הארה לארפה. בקרים. אנה
 אנכם אננים אננה אנניהם, באנני העם. בהדש השני,
 הדשו והדשים הדשיו, הדשי השנה. רמה רמחים

¹ § 6eβ. ² § 22kβ.

רְמִיחֵיהֶם. נִגְהָם. רַחֲבָה. אֶחָדָה אֶרְחוֹת, אֶרְחוֹת חַיִּים.
פִּעֵלָהּ פִּעֵלָהּ פִּעֵלָהּ פִּעֵלָהּ פִּעֵלָהּ. גְּרָנִי, גְּרָנוֹת הַגָּן, גְּרָנָה.
קָדְשֶׁךָ קָדְשֵׁיכֶם, קָדֵשׁ הַקְּדוֹשִׁים, קָדְשֵׁי דָוִד. אֵהֵל הָאֵהֵלָה
אֵהֵלָה¹ בְּאֵהֵלָה אֵהֵלִים בְּאֵהֵלֶיךָ אֵהֵלִיכֶם בְּאֵהֵלֵי-שָׁם^p.

V. פִּסְטָה פִּסְטָה פִּסְטָה פִּסְטָה פִּסְטָה. בְּגָד בְּגָדוֹ, בְּגָדֵי עֶשׂוֹ.
הַצֹּרֵר תָּמִים פִּעֵלָהּ² כִּי כָל-יִרְכִּיּוֹ מִשְׁפָּט; פִּלְגֵי-מַיִם
לְבַמְלָךְ בִּידֵהוּ³:

§ 29. עֵין הַעֲנָתָה, עֵין הַמַּיִם, עֵינַיִם, עֵינֵי הו', בְּעֵינֶיךָ
בְּעֵינֶיךָ עֵינֶיכֶם. יֵינֵן יֵינָהּ, יֵינֵן הַלְּבוֹן^p. הָאֵיל, אֵיל
הָעֵלָה, אֵילִים. הָעֵיט, לָעֵיט הָרִים. צִיד צִידֵי. לֵיל
(לֵילָה³), לֵילוֹת.

§ 30. שָׁבִי שָׁבִיָּה שָׁבִיָּה. בָּכִי בָכִי. לְתִיָּה, לְתִיָּה, לְתִיָּהם!
אֲרֵי אֲרֵיוֹת אֲרֵיִים. תְּלִיִים תְּלִינֵנוּ. עֲנֵי עֲמִי, עֲנֵי עֲנָהּ.

§ 31. A. לָעֲנִי, עֲנִיָּה, נָקִים, עֲנִיָּי עֲמִי. בַּעַל הַשׁוֹר נָקִי. |
B. מַחֲזֶה שׁוֹא. מִשְׁקָהוּ הַמְשָׁקִים. מַעֲשֵׂנֹה, מַעֲשֵׂה הו',
מַעֲשִׂים מַעֲשֵׂי מַעֲשֵׂיךָ מַעֲשֵׂיכֶם, מַעֲשֵׂי יָדֶיךָ. מַחֲסָה
(מַח'), מַחֲסָה כָזָב, מַחֲסִי (מַח'), מַחֲסָהוּ. מַחֲנֶהוּ. הַחֲזָה,
גִּד^p חֲזָה הַיָּד, הַחֲזִים חֲזִי. מִשָּׂה אֶהֱרֹן, מִשָּׂה מִשָּׂהוּ
מִשׁוֹת מִשְׁתָּם. || גְּדָלִים⁴ מַעֲשֵׂי הו': עַל-אַלְהִים יִשְׁעֵי
וּכְבוֹדֵי צִוְרֵי-עֲזֵי מַחֲסֵי בְּאַלְהִים⁵; טוֹב הו' לְכָל יִרְחַמְיוֹ
עַל-כָּל-מַעֲשָׂיו:

שָׂרֵי שָׂרֵיךָ; שְׂדוֹת שְׂדוֹתֶיכֶם. קָנָה הַמְּנָה, קָנָה
הַקְּנִים, קָנִי מְנוֹרָה. נָהָה צְרִיקִים, נָהָה. פְּנִיךָ, לְפָנֶי.
מִזְבַּחֶךָ עֲמִנֵי צְרִיָּה גִוְיָהֶם חֲלַמְתִּיו רָגַל חֲרַבְתָּם

1 § 22iβ. 2 § 85e. 3 § 20ca. 4 § 85d. 5 § 10ca.

סלעי שבנים ההכמרים אדניכם חזיה משלו שקים המרה
 רעותיהם זהבם פפיה שללכם ישביה פשעי הגליה
 מכסהו גבוריה קלה להכם שריהם אלהינו צלמי
 גשמייהם הרבו מגדלים שורה סלע עלתיה מלאכיו הפו
 תפיה מלפכם תברתי תברתי אכלה, ינה והרגלים
 שגריהם מהסנו צלמיכם פהקתם פלה פדים הלליה
 עינה שבטיה לתנה גתיהם מגפו פתניהם שרים
 בצלמנו שרשה תרבותיהם גשמים תשוקתה לפשעם
 תפיה להיכליכם. || מתי מלחמה, בתם-לכבי, עברי
 אבימלה,¹ מכסה התבה, עצמות יוסת, משלי שלמה,
 חכמי לב, הלל הרב, ואלי צאנה, שגרי ציון, שיבת
 עדה, נביאי ה', גשמי ברכה, רגלי הפהנים, פכוכבי
 השמים, עם אחד.

I. דגת הים, דגתם. בן-מאת שנה¹. שנת הרעב,
 שנתו, שנתים, שנים שנינו, שני חיי שרה²; שנות חיים,
 שנותי. עצה, עצת הזקנים, עצות. תועבת מצרים³.
 תועבות, תועבת הגוים, תועבתה תועבתיהם.

II. ממלכות, ממלכות הארץ. לממשלת היום.
 מחשבת המן⁴, מחשבות, מחשבות לבו, מחשבתם
 מחשבותיהם. משפחות, משפחתם. למשפחתיהם.

נקמות, נקמת ה', נקמתנו. רבבות, רבבות אפרים⁵,
 ברבבותיו. וצוחת ירושלם, צוחתה. ברבבתה ברבבות,
 ברבותיכם. נבלת איזבל⁶, נבלתם. | אנהתי אנהתי.
 זעקתי זעקתם, זעקת סדם⁷. צעקתו.

מִלֶּכֶת שָׁבָא². עֲלָמוֹת. שְׁלֵמוֹת רַעְדָּה, שְׁלֵמוֹתוֹ וּשְׁלֵמוֹת
 שְׁלֵמוֹתֶיךָ שְׁלֵמוֹתֵיכֶם. נְעֻרוֹת, נְעֻרוֹת אֶסְתֵּר³, וְנְעֻרוֹתֶיהָ. |
 בְּקַעַת יְרֵחוֹ⁴, בְּקַעוֹת. שְׁפַחַת שָׂדֵה, שְׁפַחְתְּךָ הַשְּׁפַחוֹת
 שְׁפַחְתֵּיכֶם. שְׁמֵלַת אִשָּׁה, שְׁמֵלְתְךָ שְׁמֵלַת שְׁמֵלְתֶיךָ.
 שְׁמֵחַת עוֹלָם, שְׁמֵחְתִּי שְׁמֵחְתְּכֶם. מִנְחַת שָׂוֵא, מִנְחֹתֶיךָ.
 יְרֵאֵת אֱלֹהִים, בְּיִרְאַתְךָ. אִמְרַת ה', אִמְרָתִי; אִמְרוֹת
 ה' (אִמְ' 7, 12 ψ) אִמְרוֹת טְהוֹרוֹת | עֲגֵלַת בָּקָר, עֲגָלוֹת
 בֵּית אֲנֹךְ⁵. חֶרֶפַח עֵמוֹ, חֶרֶפְתֶּם. | עֲרַלַת לְבַבְכֶם, עֲרַלְתְּכֶם
 הָעֲרָלוֹת, עֲרָלוֹת פְּלִשְׁתִּים⁶, עֲרַלְתֵּיהֶם.

§ 36. I. מִשְׁמֵרְתִּי מִשְׁמֵרוֹתֵיהֶם. מוֹלְדֹתְךָ, אֶרֶץ מוֹלְדֵיהֶם.
 אֶהְרֵת שֵׁעַר, אֶהְרֵתוֹ. | תּוֹכְחוֹת. בְּטַבְעַת הַמֶּלֶךְ, טַבְעָתוֹ
 טַבְעֹתֵיהֶם טַבְעָתֶם. מִשְׁפָּרְתִּי. לְגַלְגָּלְתֶּם.

II. אִמְרֵי אִמְרִים אִמְרַת הָאִמְרוֹת. יוֹנְקָתוֹ יוֹנְקוֹתָיו
 יוֹנְקוֹתֶיךָ | תְּשֹׂאתִי תְשֹׂאוֹתֵינוּ. | תְּפָאֲרֵתֵנוּ.

§ 37. מְלֻכּוֹת שְׂאוֹל⁷, מְלֻכּוֹתְךָ. עֲלוֹת יְהוּדָה, עֲלוֹתֵנוּ. |
 מִצְרֵי מִצְרַיִם הַמִּצְרִית הַמִּצְרִית. תַּחְתֵּימֵי תַּחְתֵּי תַּחְתֵּימוֹת.
 הַפְּנִימֵי הַפְּנִימִים הַפְּנִימֵי הַפְּנִימִיּוֹת.

§ 38. I. בְּיָאֵחִיו אֲבוֹתֵינוּ בְּתֵינוּ בְּתֵינוּ אֲשֶׁתְךָ אֲחוֹתֶם.
 בְּנוֹ בְּנֵתֶם בְּנֵתֵיהֶם אֲבִיךָ אֲחֵינוּ אֲחֵינוּ אִישׁךָ בְּנִיךָ
 אֲחֵינוּ אֲמִתְךָ בֵּיתוֹ אֲחֵיהָ בְּנֵיכֶם וְאֲמֵהוֹתוֹ אֲבִינוּ
 בְּנֵה אֲחִיךָ אֲבִיךָ בְּנֵתֵנוּ לְאִחִיךָ, בֵּית אֲחֵי אֲדָנִי.

II. הָעָרִים בְּפִי פִלְדָּה הַשְּׂמִימָה הָרְאשִׁים וְרֵאשׁוֹ
 פִּיהָ מִימִיךָ. שְׁעַר־עִירוֹ, רֵאשֵׁי הַקְּהָלִים, עָרֵי הַגּוֹלִים,
 מִימֵי מִצְרַיִם, תַּחַת שָׁמַי ה'.

I. תּוֹעֲבֹתֶם שְׁפַחְתְּךָ נִשְׁמָתוֹ מִשְׁפָּרְתְךָ שְׁמָהוֹת Rep.

שְׂמֵלֹתֵיכֶם נִבְלָתָה עָרְלָתוֹ שִׁפְחָתוֹ, צָצְקָת הָעֵם, בְּרִכּוֹת טוֹב, לְשֵׁמֹת הַיָּיִם, מִשִּׁפְּחוֹת רְאוּבֵן.

II. עֲשֶׂרֶת זְקָנִים בְּנֵי בָנִים וְחַפְּאֶרֶת בָּנִים אֲבוֹתָם:

אֲנִי עֲבִידְךָ בְּרֹאֲמָתְךָ: תּוֹעֵבֶת ה' שִׁפְתֵי שִׁקְרָ: לֹא מִחֲשָׁבוֹתַי מִחֲשָׁבוֹתֵיכֶם וְלֹא יִרְבִּיכֶם יִרְבִּי נֶאֱמַר ה':

שָׁשָׁה בָּנִים, בָּנוֹת טַשׁ, טַשׁ שְׁנַיִם, שִׁשָּׁת יָמִים. § 39.

עֲשָׂרָה אָנָשִׁים, פָּרִים עֲשָׂרָה, עֶשֶׂר שְׁנַיִם, עֲשָׂרֶת יָמִים,

עֲשָׂרֶת הַדְּבָרִים. || אַרְבָּעָה עֶשֶׂר כִּבְשִׁים, שְׁלֹשָׁה עֶשֶׂר

פָּרִים, שְׁנַיִם עֶשֶׂר טַבְּטִי וְטָרְאָל; שְׁתֵּים עֲשָׂרָה אֲבָנִים,

שְׁלֹשׁ עֲשָׂרָה עָרִים; עָרִים תִּשְׁעַ עֲשָׂרָה. || הַמִּשָּׁה עֶשֶׂר

שָׁקָל, שְׁמֹנֶה עֶשֶׂר אֶלֶף, אַרְבָּעָה עֶשֶׂר יוֹם, שְׁנַיִם עֶשֶׂר

אִישׁ, שְׁנֵי עֶשֶׂר בָּקָר; שְׁמֹנֶה עֲשָׂרָה אֲמָה, טַשׁ עֲשָׂרָה

נֶבֶשׁ, תִּשְׁעַ עֲשָׂרָה שָׁנָה.

חֲמִשׁ שְׁנַיִם וְשִׁשִּׁים שָׁנָה, אַרְבָּעִים וְחֲמִשׁ שָׁנָה,

שִׁבְעִים שָׁנָה וְחֲמִשׁ שְׁנַיִם.

מֵאָה אִישׁ, מֵאֵתִים שָׁנָה, עֲדִים מֵאֵתִים, תִּשְׁעַ מֵאוֹת

שָׁנָה, שְׁלֹשׁ מֵאוֹת שְׁוֹעָלִים. || אֶלֶף אִישׁ, אֶלֶף שְׁעָמִים,

שִׁבְעַת אֶלְפִים פְּרָשִׁים, עֲשָׂרֶת אֶלְפִים אִישׁ, מֵאָה

אֶלֶף פָּרִים.

שְׁמֹנֶת יָמִים, עֲשָׂרָה גְּמָלִים, שְׁתֵּים עֲשָׂרָה שָׁנָה, טַשׁ

מֵאוֹת כֶּסֶף. טוֹב־לִי תוֹרַת־פִּיךָ מֵאֲלֵפֵי זָהָב וְכֶסֶף:

בְּאַרְבָּעָה עֶשֶׂר לַחֹדֶשׁ. בְּאַרְבַּע עֲשָׂרָה שָׁנָה לְמִלְכָּה

חֲזָקָתָהּ^p. אֶלֶף כֶּסֶף.

I. בְּאַלְהוּיךָ בְּחַלּוּמֵי בְּמִקְמֵנוּ לְעִבְדֶּיךָ לְלִשְׁנֹתָם § 44.

לְיִרְאֵוֹ כְּעִמְרָה^p פִּירֹוּשְׁלָם^p מִנְעֻרֵינוּ מִרְחֻבָּה מִהַחֲצֵר 45.46.

מִעֲמִידָה וְאַלְהוּיךָ וְחַאֲנִיכֶם וּבְגִדֵיכֶם וּמִשְׁפָּטֵי הַיְלָדִים

וְאֵלֵינוּ וְהִסְדִּירוּ וּפְגַרְיָהֶם | מִתּוֹרַתְךָ לְמִקְמוֹ מִשְׁפָּטֵי
 מִרְשָׁעִים וְדַרְכֵיךָ וּפְתֻחֵיהֶם וְנִעְלֵינוּ מִסַּפְרֶךָ וּמִזְרָאֲכֶם
 מִהַשְׁלַל מֵאַפְכָּם לְרַעְבָּם וְעֲצָבֶךָ וְסִפְרִים מִצִּדֵי מֵאֲהָלֶיךָ
 מִקְבְּרֵיהֶם וּכְרָמֵינוּ מִרְבָּכֶם וּבְגָדִים בְּבִשְׂרָכֶם מִפְּנֵיהֶם
 וּנְהַלִּים מִפְּרִי וּשְׁעָלְכֶם מִנְעָרָיו פְּעָדִים מִדְּרָכֵיכֶם מִרְחֵם
 לְמִקְמַתָּם בְּשִׂמּוֹחָם מִפְּהֶךָ מִשְׁנֵהָ || וּפְגַרֵי מַלְכֵיהֶם,
 בְּקִצֵּה שָׂדֵהוּ, מִזֶּהָב אוֹפִיר¹, וְזָהָב¹ הָאָרֶץ, מִיַּלְדֵי
 הָעֶבְרִים, וְחֵטֶן דְּמִלָּה, מִצַּד הַקְּצָרִים, מִגְּמֵלֵי אֲדָנוּ,
 בְּרִקִיעַ הַשָּׁמַיִם, עֵצִים מִעֲצָמֵי, מִקִּצֵּה² הַיַּרְדֵּן², מִקְרַב עֲמוֹ,
 בְּמַעְרוֹת צָרִים. | וּבַחֲקֻתֵיהֶם וּלְשֹׁפְטִים וּמִשְׁפָּטֵי וְלַמְשָׁלִים
 וּמִהַרְרֵהוּ וּבַלְשׁוֹנָם וְלְאַלְפִים וּבְקִשְׁתֵּי וּכְמִשְׁפָּטֵיהֶן
 וּבַסֵּלָעִים וְלְאַבְלָכָם וּמִשְׁעֻנוֹתֵיכֶם וּבְרַחֲבֵיתֶהּ וּמִבְּשָׂרֵי
 וְלְאַלְפֵיהֶם וּמִנְעֻנְךָ וּבְשִׁשְׁעֶכֶם וּבְמַדְבָּר וּבַלְבָבֶךָ | וּבְמִשְׁבַּ
 לָצִים, וְלִדְשֵׁי הָאָרֶץ, וְלַמְקוֹה הַמַּיִם. | גַּר לְרַגְלֵי דְבָרְךָ
 וְאוֹר לְנִתְיַבְתִּי; אֵל גָּדוֹל הוּא וּמְלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים;
 הוּא צוּרֵי וְיִשׁוּעָתִי; הֵמוֹ בְּרֵאשׁוֹ וְאַחֲהֵנוּ נִקְוִים;

II. וּמִמְשַׁלְתְּךָ פְּדֻמוֹתֵנוּ לְאַנְשֵׁיךָ בְּעֲצָתְךָ וּשְׁנוֹתָם
 וּשְׁנֵיהֶם וְאַמְתּוֹ בְּכִלְיָהֶם וּמִנְחֻתֵיכֶם וּמִיִּמְיָהֶם וּבִיִּמְכֶם
 וְלִבְנֶךָ וּמִנְחָתִי וּבְמִשְׁפַּחְתּוֹ וְלִנְשֵׁיכֶם. | וּבַתְּכַחוֹת חֲמָה,
 בִּימֵי אֲמָרְפֶּל³, מִימֵי שְׁלֵמֶה³.

§ 54. מְלֶךְ מְלֻכָּת מְלֻכוֹ. שְׂמֵרָה שְׂמֵרָתִי שְׂמֵרָתָם שְׂמֵרוֹי
 שְׂמֵרָתִי. מְכָרוּ מְכָרְתָם. זְכָרָה זְכָרְתִּי זְכָרְנוּ זְכָרְתָּ זְכָרְתָּ
 פָּרַתְנוּ פָּרַתִּי פָּרַת. שָׁכַב שָׁכַבְתָּ. סָגְרוּ סָגְרוּ רָדַפְתִּי
 רָדַפְתָּם. | שְׁלַחְהוּ שְׁלַחְתָּם שְׁלַחְתִּי. חֲפְרוּ חֲפְרוּ חֲפְרָתִי.

¹ § 5d. 46a3. ² § 6f3.

הַלְמִנּוּ הַלְמִיף שְׂמִיעֶתֶם שְׂמִיעֵתִי שְׂמִיעֶנּוּ שְׂמִיעֵת צַחֲקֵתִי צַחֲקֵתִי - יִדְעֶנּוּ יִדְעֵתֶן.

קָבַד קָבְדָה קָבְדוּ. קָרַב, קָרְבָה קָרְבָה קָרְבָתִי קָרְבָתִי. זָמַן זָמְנָה זָמְנָתִי. הִשָּׁץ הִשָּׁצָה הִשָּׁצֵנּוּ. אָהַב et אָהַב, אָהַב, אָהַבְתִּי, אָהַבְתִּי || יָכַל יָכְלוּ יָכְלוּ יָכְלוּ קָטְנָתִי.

שָׁפַט שָׁבוֹר לְשָׁפַט לְשָׁפַר לְזָכַר לְלָבַשׁ מִקְבַּר § 55.
בְּשָׁפַד | לְשָׁפַב || סָפַר סָפְרוּ סָפְרוּ סָפְדָה קָבַר קָבְרוּ § 56.

רָדַף רָדְפוּ זָכַר זָכְרוּ זָכְרוּ שָׁכַב שָׁכְבוּ לָבַשׁ לָבַשְׁתִּי הִדְלוּ | נִקְבָה שָׁפְטָה שָׁכְבָה שְׂמִיעָה.

אֲשַׁמֵּר תִּשְׁמַר נִשְׁמַר יִשְׁמְרוּ תִשְׁמְרוּ אֲשַׁמְרָה § 57.

אֲשַׁמְרָה. יִשְׁפֹּט יִשְׁפֹּטוּ תִשְׁפֹּף תִּשְׁפֹּפוּ תִשְׁפֹּכוּ יִקְבְּצוּ יִשְׁבְּחוּ תִגְלֹבוּ. | אֲגַדֵּל יִגְדֵּל יִשְׁפַּב יִשְׁפְּבוּ יִשְׁפְּבוּ נִשְׁפְּבָה יִלְבְּשׁוּ יִקְרַב נִקְרַב נִקְרְבָה יִקְרְבוּ תִקְרַבְנָה תִשְׁאַל אֲשַׁאֵב תִשְׁפַּחְנָה | יִשְׁפְּבוּ יִשְׁפְּבוּ תִשְׁמְעוּן תִשְׁמְעוּן.

רָבַץ רָבְצָת רָבְצִים הָרַמְשׁ הָרַמְשֹׁת קָבַר קָבְרִים § 58.

קָבַד קָבְדִים הִלָּף הִהִלְכִים הִלָּכָת הִלְכֹת שָׁבוֹר קָשׁוּדָה. שָׁנָא אָהַב שָׁבוּרִי לֵב. שְׁמַרִי תִבִּית. בְּרוּךְ הוּא.

פְּשַׁלְתָּ בְעֹנֶה; הוּא הָאֹמְרִים לְרַע טוֹב וְלְטוֹב רָע; Rep.

מִדֹּד־פָּדְלוּ מִעֲשִׂיךָ הוּא מְאֹד עֲמִקּוֹ מִחֲטֹב־בְּתִיךָ; זָכְרוּ תוֹרַת מֹשֶׁה עֲבָדִי; מִי הַכֶּסֶם וְיִשְׁמְרֵ-אֱלֹהִים; הַזָּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ; פִּלְשׁוּ וְאֵין עֵזֶר; הוּא אֱלֹהֵי גְדֻלָּתָּ מְאֹד הוּד וְהִדָּר לְבָשָׁתִּי; עֲבָדוּ אֶת-הוּא בְּיִרְאָה; הַשָּׁמַיִם שָׁמַיִם לְהוּ וְהָאָרֶץ נָתַן לְבְנֵי-אָדָם;

נִפְקָחוּ נִפְתַּחוּ נִשְׁמְרָתָּ נִשְׁמְרָתֶם נִשְׁפְּכָתִי נִמְפָּרְנוּ § 59.

נִסְתַּרְנוּ | לְהַמְלִיט | הַמְלִיט הַמְלִיטִי, הַקָּבְצוּ הַשְׁמְרוּ הַשְׁמְרוּ |

יִפְרֹד יִפְרְדוּ אֶסְתֵּר נֶסְתֵּר תִּפְקַחְנָה תִּשְׁמֵר תִּשְׁמְרוּ יִשְׁרְפוּ
תִּשְׂרַף אֶכְבְּדָה אֶשְׁפָּטָה נִשְׁפָּטָה | הַנְּשֹׂאֵר הַנְּשֹׂאֵרֹת
הַנְּשֹׂאֵרִים הַנְּשֹׂאֵרוֹת, נֶסְתֵּר נֶסְתֵּרִים נֶסְתֵּרוֹת.

§ 60. בִּקְשׁ בִּקְשׁוֹתַי בִּקְשׁוֹתֵם הִבְרוּ הִבְרוּ הִבְרַתְּ הִבְרַתְּ הִבְרֵנוּ
הִבְרַתְּ הִבְרַתְּ שְׁלֹמֹתֵם | הִבְרַתְּ הִבְרַתְּ כִּבְסֵם בִּקְשׁוֹתְּ בִּקְשׁוֹתְּ |
לְדַבֵּר הִבְרַתְּ הִבְרֵי הִבְרֵי הִבְרוּ לְמַדְרֵגָה יִדְבֵּר תִּדְבֵּר נִדְבֵּר
תִּדְבְּרוּן תִּדְבְּרוּן תִּדְבְּרֵנָה נִבְקֵשׁ תִּבְקֵשׁוּ מִבְקֵשֵׁי ה',
מִבְשׂוּר מִבְשׂוּרֹת מִבְשׂוּרוֹת, מִרְגָּלִים. מִקְדֵּשׁ מִקְדֵּשְׁכֶם,
מֵאֵסֶה, מֵאֵסְפֵּכֶם, מֵאֵסְפֵּי הַמְדַבֵּר¹ || קִבֵּר גִּנְבַתִּי שְׁלַחֵי
יִדְבֵּר מִדְבֵּר שְׁלַחֵה תִלְקֹטֵי לִקְחָה לִקְחֹת יִלְדֵה יִלְדֵי יִפְדֹתֵם.

§ 61. הַמְטִיר תְּבַדִּיל תְּבַדִּילֵה תְּבַדִּילֵה הַבְּדִילֵה הַבְּדִילֵה הַבְּדִילֵת הַבְּדִילֵתֵם.
הַשְּׂפִים הַשְּׂפִמֹתֵם הַשְּׂחִית הַשְּׂחִיתִי הַשְּׂחִיתֵם | לְהַבְּדִיל
לְהַשְׂפִיל הַשְּׁלֵף הַשְּׁלִיכֵי הַשְּׁלִיכֵי | אֶשְׁלִףֶהָ תִשְׁלִיכֵי יִשְׁלִיכוּ
נִשְׁלִיכָה אֶשְׂחִית אֶל-תִּשְׂחַת יִשְׁלֵף מִבְּדִילֵם
מִשְׂחִיתִים מִקְרִיבֵי הַקִּטְטָה, מִזְפִּיר מִזְפִּירֹת || הַשְּׁלַכְתָּ
הַשְּׁלַכֵּי יִשְׁלַכֵּי מִשְׁכָּב מִשְׁלֵף מִשְׁלַכִּים מִשְׁלַכְתָּ.

§ 62. הַתְּהַלֵּף הַתְּהַלֵּף-נַח הַתְּהַלֵּכְתָּ הַתְּהַלֵּכְנוּ לְהַתְּהַלֵּף
מִתְּהַלֵּף מִתְּהַלֵּכְתָּ מִתְּהַלֵּכִים אֶתְהַלֵּכָה יִתְהַלֵּף תִּתְהַלֵּכְנָה
יִתְהַלֵּכוּן. הַתְּאֶפְקֵי לְהַתְּאֶפְקֵי אֶתְאֶפְקֵי תִתְאֶפְקֵי, הַחֹרֵב
הַמְתְּהַפְּכָה.

§ 63. שְׂאוּל שְׂאוּל. עֶצֶר עֶצֶר. הַמְלֵךְ² תְּמֵלֵךְ אִם-מְשׁוּל
תְּמֵשׁל בְּנוּ;

Rep. קָרֹב ה' לְנִשְׁבְּרֵי-לֵב; הִרְשׁוּ ה' בְּהַמְצֵאוֹ; נִפְשֵׁנוּ
כְּצִפּוֹר נִמְלָטָה מִפֶּחַ יוֹקֵשִׁים הִפֵּחַ נִשְׁבֵּר וְאִנְחָנוּ נִמְלָטְנוּ;

¹ § 17b. ² § 42, 1.

נִצַּר לְשׁוֹנֵךְ מִרַע וּשְׁפָתֶיךָ מִדַּבֵּר מִרְמָה: בֵּן יִכְבֵּד
 אָב וְעָבַד אֲדוֹנָיו: ה' מַלְטָה נַפְשֵׁי: נְדָרֵי לֹה' אֲשִׁלֵּם:
 אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי: בַּיִת וְהוֹן נִחַלַת אֲבוֹת וּמֵה'
 אִשָּׁה מִשְׁפָּלַת: עֵינַי־כֹּל אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן לָהֶם
 אֶת־אֲכָלָם בְּעֵתוֹ:

§ 64. וְזָכַרְתָּי וְשָׁלַחְתָּי | וְנִמְכַר וְיִרְדֶּה וְנִמְכְרוּ וְנִקְבְּרוּ
 וְיִשָּׁבּוּ וְיִגְדָּלוּ וְתִרְפָּנָה וְיִגְדְּלוּ וְאֲשָׁאֵל וְאֶזְכֹּר | וְתִקְבְּרוּ
 וְיִפְרְדוּ | וְיִדְבְּרוּ וְיִבְקֹשׁ וְיִלְקֹט | וְיִבְדָּל וְיִשְׁפֹּם וְתִשְׁלַךְ
 וְיִשְׁבְּרִמוּ וְיִשְׁלַכּוּ | וְיִתְעַצֵּב וְיִתְעַצֵּבוּ.

§ 65. I. בְּרִשְׁתָּהּ פָּרַשׁ אֶגְרֵשׁ יְבָרַךְ וְיִבְרַךְ וְיִבְרַכְתָּי וְהָרַג
 תְּהַרְגֶנָּה וְנֶאֱסַפּוּ וְעֲזָבוּ. טוֹרָה¹ טָרַף | מִצְחָק. בְּשִׂחַת
 מִיִּחְפֵּת וְיִנְחֵם לְהַתְנַחֵם נִכְחַד וְתִכְחַשׁ וּמְמַהֵר. נִחַשׁ
 וְנִחַשׁ בּוֹ. מְדַרְסָה וְתַמְהָר.

II. שָׁמַע מִשְׁלַח מִצְלִיחַ. לְבָרַח כְּשָׁמַע. וְהִצְלִיחַ.
 תִּצְמִיחַ. אֲשִׁיבֵע² || שָׁמַע בְּרַחֲלֶךָ וְתִבְרַח וְיִזְרַע וְיִפְתַּח
 קָאֵל יִשְׁחַט | וְיִבְקַע וְיִפְתַּח וְיִגְלַח וְיִשְׁבַּע | תִּחְמַל
 תִּחְמַלּוּ. וְיִתְכַבֵּשׁ וְיִפְחַלְמֵה³ וְיַעֲרֶה וְיִתְהַפֵּף וְיִתְהַפְּכוּ תִעְבְּרוּ
 וְתִעְמְדֶנָּה וְיִעְזֹב תִּעְזָבוּ תִעְבְּדוּן תִּעְבְּדוּן וְתִעְבְּרוּ
 וְיִעְבְּרוּ קְהָרַג | תִּתְהַבֵּב תִּתְהַבֵּבִין תִּתְאַנֵּף תִּתְכַּמֵּוּ וְיִתְחַרְדּוּ.
 נִחַשְׁבֵנוּ וְנֶאֱסַפּוּ נְדַרְסוּ הַעֲשִׂיחְתָּי הַאֲזִינ׃ הַעֲבִירוּ
 וְהַעֲבִרְתֶּם וְיִחְסְרוּ וְנֶאֱסְרוּהוּ. הַחֲרִיד וְהַחֲרִדְתָּי הַחֲזָקוּ.

III. עֲבַרְתֶּם תִּשְׁבֹּתֶם אֲסוּרִים. אֲעַקִּים תִּשְׁאֲבֹת
 לְאָבִים לְעֹזֵב בְּהֵשֶׁף לְעֵבֵר. אֲעַדָּה רַחֲצוּ. וְיִשְׁחַטּוּ
 וְיִרְחֲצוּ וְנִשְׁאָלָה (ipf.). נִבְהָלוּ נִבְהָלָה. וְיִבְחָנוּ תִבְחָנוּ

¹ § 63f. ² § 95d. ³ § 64i.

וְהַשְׁעֵנִי וּנְאֻמְנוּ וְהִנָּחֵנוּ. אֲלֵּי־תִּאֲחָרוּ אֹתִי. וְהִשְׁתָּחִי רַ1
 מִשִּׁיחַ וְתִפְסַקְהֶנָּה וְתִבְלַעְנָהּ וְתִבְלַעְנָהּ וְזִרְעֵתֶם. וְיִחְזִיקוּ
 וְיִחְזִיקוּ וְתִתְלַקַּח וְהִתְלִיפוּ הָאֲזִינוּ הָאֲזִינָה וְאֶעֱמֵד אֶעֱבִיר ׀
 וְיִשְׁאָר. וְתִפְעֵם רִוְחוֹ. וְיִפְעֵם (7), וְיִפְעֵם (2). רַחֲצוּ
 סִדְדֵי צִעֲקָנָה. בְּרַכּוּ וְאַבְרָכָה. שְׁמַעַת.

Rep. אָמַר עֲצַל אֲרִי בַחֲוִץ בְּתוֹךְ רַחֲבוֹת אֲרָצָה: בְּרַכִּי
 נַפְשִׁי אֶת־הוֹ: מְהֵרָה² שְׂכַחוּ מִעֲשֵׂיו: יִבְרַךְ יְרֵאֵי הוֹ
 הַקְּטָנִים עִם־הַגְּדֹלִים: ׀ יִדְעַ צְדִיק נֶפֶשׁ בְּהַמָּוֶתוֹ: עֵבֶד
 אֲדַמְתוּ יִשְׁבַּע־לָהֶם³: אִו־צְדִיקִים יִשְׁמַח וְנֵר רְשָׁעִים
 יִדְעָה: בֶּן חָכָם יִשְׁמַח־אָב: עַד־מֵתֵי רְשָׁעִים תִּעְלָזוּ:
 שִׁבְרֵי הַלְּתוֹת נִחַשְׁתָּ וּבְרִיחֵי בְרָזֶל נִחַשְׁתָּ: צְדִיק אֵכֵל
 לְשִׁבְעַ נֶפֶשׁוֹ וּבִטֶן רְשָׁעִים תִּחְסָר: רַחֲוֹק הוֹ מִרְשָׁעִים
 וְתִפְלַת צְדִיקִים יִשְׁמַע: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בַּהוֹ:
 בְּרַב דְּבָרִים לֹא יִחַדֵּל־לִפְשָׁע וְהוֹשֵׁן שִׁפְתָיו מִשִּׁפּוֹל: הוֹ
 שְׁמִיעָה תִּפְלִיתִי: בְּטַח אֶל־הוֹ בְּכֹל־לִבִּי וְאֶל־בִּינְתֵךְ
 אֶל־תִּשְׁעֵן: ׀ לֹא הִשְׁמִידוּ אֶת־הָעַמִּים אֲשֶׁר אָמַר הוֹ
 לָהֶם. וַיִּתְעַרְבוּ בַּעֲוִים וַיִּלְמְדוּ מִעֲשֵׂיהֶם. וַיַּעֲבְדוּ אֶת־
 עַצְמֵיהֶם וַיִּשְׁפְּכוּ דָם נָקִי דַם־בְּנֵיהֶם וּבְנֹתֵיהֶם אֲשֶׁר
 זָבְחוּ לְעַצְבֵי כִנְעָן: ׀ שׁוֹמֵר הוֹ אֶת־כָּל־אֲתֵבָיו וְאֶת
 כָּל־הָרְשָׁעִים יִשְׁמִיד:

§ 66. אָמַר וְאָמַרְתָּ וְאָמַרְתָּם תֹּאמַר תֹּאמְרוּ לֹא־אָמַר וְאָמַרְתָּ
 תֹּאמְרוּן וְלֹא־אָמַר וְיֹאמְרוּ וְתֹאמַר וְתֹאמְרֶנָּה אָמְרִים לֹא־אָמַר
 אָמַר אָמְרֵי יֹאמַר יֹאמַר | אֲכַלְתָּ אֲכַלְתִּי תֹאכְלוּ תֹאכְלוּ
 וְאֲכַלְתָּ וְאֲכַלְתָּ תֹאכְלוּ וְתֹאכְלוּ וְתֹאכְלוּ וְתֹאכְלוּ וְתֹאכְלוּ

¹ Iptv. § 62b. ² §84f. ³ § 83b.

לֹא כָל יֵאָכֵל אֶחָד וְאֶחָד. || תִּקְנֹת רְשָׁעִים תֵּאֱבֹד; לֵמָּה
וְאָמְרוּ הַגּוֹיִם אֵימָה נָא אֱלֹהֵיהֶם;
וַיִּפֹּל וַיִּפְּלוּ נִפְּלָה וַיִּפֹּל וְלֹהֲתַפֵּל הַעֲבֹד הַעֲבֹד

§ 67.

וְאֶבְיָדָה וַיִּבְדַּד וַיִּבְיָדָה הַעֲבֹדִי הַעֲבֹדִי מִעֵידָה, מִעֵידֵי הַחַיִּידָה,
מִעֲבֹדָה לְהַעֲבִיד הַעֲבִיל וַיִּצַּל וַתִּצַּל הַשְּׂוִיגָה תִּבְיֹט וַיִּנְשָׁק
וְהַעֲבִידָה־נָּא, הַעֲבֹשָׁה לִי, וַיִּתְנַפֵּר, וַיִּסְפָּד נִסְפָּד, וַיִּבְדַּד יָקָם
נִצָּב נִצָּבִים נִצָּבָה לְנִדָּר לְנִגְתָּה, בְּנִסְפָּד לְנִשְׁקָלוֹ. וַיִּנְעַם
וַיִּנְהַג. וַתִּגְשָׁו וַיִּגְשָׁו וַתִּגְשָׁן, וַיִּגְשָׁ אַתָּם, גְּשָׁה־נָּא גְשָׁה־נָּא
עַד־גְּשָׁתוֹ וַיִּשְׁקָלוֹ וַיִּפְּחָ וַיִּטַּע הַנִּגְעָה לְנִגְעָה תִּגְעֵי מִעֵידָה.

נִסְעֵי וַיִּסְעֵי וַיִּסְעֵי, נִסְעָה 12, 32, בְּנִסְעָם || לָקַח וְלִקְחָתָה
לָקַח לָקַחוּ תִקַּח קָחוּ קָחוּ תִקְחוּ קָחוּ וְלִקְחָתָה וְאֶקְחָה
נָקַח וְתִקַּח לָקַח קָח וַיִּקְחוּ קָחַתָּה בְּקָחַתָּה | נִתְנָה נִתְנָה
וְנִתְנָתִי אֶתָּן תִּתְנֵי נִתְּן נִתְּן נִתְּנָה (!) וְאֶתְּנָה וְאֶתְּנָה
לָתַת נִתְּנֵי נִתְּן־יָרַע וַיִּתְּן־לוֹ תִתְּנֵי־נָא וְאֶתְּן תִּתְּנֵי. || בְּנִי
תֹרְתִי אֶל־תִּשְׁבַּח וּמִצֹּתִי יִצֹר לְבָבִי; תִּתְּנָה בְּנִי לְבָבִי
לִי; צִדְקָה תִצְבִּיל מִמּוֹת; הַשְּׁמַיִם מִסְפָּרוֹם כְּבוֹד אֵל
וּמַעֲשֵׂה יָדָיו מִעֵידֵי הַרְקִיעַ;

וַיִּנְלַד וַיִּנְלָדוּ וַיִּנְתָּר פֶּן־תִּנְתָּרשׁ יִנְדַע תִּנְסָרוּ הַנְסָרוּ

§ 68.

וְנִנְעָצָה וְנִנְעָצוּ | הוֹלִדָה וַיִּוֹרְדוּ וַתִּוֹרַד לְהוֹרִיד וְהוֹרִידָתָם
הוֹרִיעַ וְהוֹרִידוּ (!2), הַוֹּתָרַת, וַיִּסְסָ שִׁנָּה, וַתִּסְסָ לְלָדָת,
מוֹדַע, לֹא תִסְפֹּן, הוֹרִידָתָה תִסְסָ וַיִּוֹסְפוּ הוֹשִׁיב מוֹשִׁיב
וַיִּוֹשֵׁב מוֹעֲצוֹ הַכִּיתָ וְהוֹכַחַת הַכַּחַת וַיִּוְכַחַת וַיִּוְכַחַת הוֹכִישׁ
אוֹכִישׁ, הוֹאֲלָתִי לְדַבֵּר | גְּשָׁתִי וַיִּשָּׁן אִישָׁן תִּירַשׁ יִירַשׁוּ
יִרְשׁוּ לְרִשְׁתָּךְ יַעֲפוּ יִיגָס יַעֲפוּ אִיעֲצָה יַגְעָתִי וַיִּגְעֵי |
אֵלֶד תִּלְדִּי וַיִּלְדוּ וַתִּלְדֵּן מִלְדָת בְּלִדְתָהּ וַיִּבְדַּד בְּרָדָה,

יָרַד יָרְדְנֵנוּ בְּרַד אֲרֵדָה¹, רְדוּ-שָׁמָּה וְיָרְדִים וְתָשִׁב וְיָשִׁבוּ
 לְשִׁבְתִּי שָׁבִי תָשִׁבוּ, יָרְדְנֵנוּ יָדַע אֲרַע אֲרֵעָה וְנִדְעָה יָדַע
 לְדַעַת יָדַעְתִּין וְיָדַע יָדַעְתִּי | וְהִלְכְתֶם תִּלְךְ הַהֲלִיךְ וְאֵלְכָה
 וְתִלְכְנָה וְאֵלְכָה מִתְהַלֵּךְ לִלְכֹת, לֹא-לֵךְ, הֲלִיךְ תִּלְכְּתִי,
 קָחוּ וְלָכוּ, הוֹלְכְתִי מוֹלִיכֹת | תוֹכֵל יוֹכֵלֶיךָ וְתוֹכֵל,
 לֹא נוֹכֵל דְּבַר, לֹא אוֹכֵל לְהַמְלִיט. יִרְאֵת ה' תוֹסִיף
 יָמִים:

§ 69. יִיטְבֵלֶיךָ, וְיִיטְבוּ דְבָרֵיהֶם, אִיטִיב עֲמָךְ, תִּיטִיב
 וְאִיטִיבֶיךָ מִיטִיבִים לְהִיטִיב וְתִיטִיב הִיטִיבֶיךָ (12), וְיִנְקָתֶם
 תִּינְקוּ הִינְקָה מִינְקָת מִינְקָתוֹ מִינְקוֹת מִינְקוֹתֶיךָ
 וְאִימְנָה. יָבֵשׁ יָבֵשָׁה יָבֵשׁוּ וְיָבֵשׁוּ הוֹבִישׁ אוֹבִישׁ. טוֹב
 אָפָה וּמִטִּיב:

§ 71. אֲקוּמִים תְּקוּמִים יְקוּמִמוּ רִמְמִמְתִּי מְרוּמִים יְרוּמִים
 תְּרוּמְמִנָה יְעוּפָתָה || קָמָה קָמוּ עָרַ גְּרָתָה גְּרָתִי נָסוּ
 נָסָתֶם נָסְנוּ לְגוֹר לְנוֹס לְמוֹת קוּמוּ קוּמִי סוּרוּ שׁוּבָה
 לוֹשִׁי וְצוּדָה יְסוּר נְשׁוּץ וְיִסְרוּ וְיִנּוּסוּ אָמוֹת וְנְקוּמָה
 אָמוּתָה, מוֹת תְּמִתוּךְ, וְיִמְלוּ, בְּהַמְלוֹ, הַמּוֹל יְמוֹל, נְכוּן
 נְמוּטוּ אָמוּט יֵאָתוּ נֵאוֹת אָקִים תְּמִית וְהָקֶם וְהָכֵן הָסֵר
 הָסְרוּ, הָעֵד הָעָד, לְהַמִּית לְהָסִיר מְקִים מְרִיקִים יוּמַת
 מוּמַת מוּמְתִים הָמְתוּ, נָע וְנָד, הִקְמַתִי וְהִקְמַתִי הַשִּׁיבְנוּ
 הִרְמַתִי הִרְמִיתִי תְמוּטִינָה | אֶל-תְּהַס יָמַת וְיָמַת וְיָמַת
 יִינָס וְיָרָם וְיָרָץ וְיָמַל וְיָגֵר וְיָמַת וְיָפֵץ וְיָרָק, וְתַנָּה
 תְּתַבָּה, וְיָבֵחַ ה' אֶת-רֵיחַ תְּנִיחָה, וְיָסֵר (12) | תְּנִיחוּ
 וְתַפַּח || הָשִׁיב וְתָשִׁב תָּשׁוּב תָּשִׁיב תָּשִׁב וְיָשִׁב מִשִּׁיב

§ 5d. אֲרֵדָה alii¹

שׁוּבֵי שׁוּבֵי, הַשֹּׁבִי, הַשֹּׁבִי אֲשֵׁיב, שׁוּב אֲשׁוּב, הוֹשִׁיב, הוֹשִׁיב
פְּסָפִי, הַפְּסֹקָה הַמּוֹשֵׁב, הַשֹּׁב. || אֶל־תִּסְוֶרֶנּוּ מֵאֲמַרְי פִּי.
רַבּוֹת מִחֲשָׁבוֹת בְּלִב־אִישׁ וְעֵצַת ה' הִיא תִקְוָם:

§ 72. שׁוּמְתֵי וְשׁוּמְתֵי שָׁם, שׁוּמְנָא יְהִי, שׁוּמִי, תִּשְׁמִים
וְאִשָּׁם וְאִשְׁמָה וְנִשְׁמִי לְשׁוּם, שָׁת אֲשִׁית יִשִׁית וְנִשִׁית,
לָן, וְלִינִי, נָלִין וְנָלִין וְנָרִיבִי, וְנָרִיבִי וְנָרִיב, דִּין דִּין, שִׁשׁ
שִׁשִׁית, שׁוּשׁ אֲשִׁישׁ, שִׁשׁוּ.

§ 73. לְקַלֵּל מִקְלָלֶךָ וְיִתְפַּלֵּל וְיִתְפַּלֵּל מִשְׁשִׁית הַלֵּלֶת וְיִמְשִׁשׁ
תִּלְלוּ תִלְלוּ וְיִהְיֶה לָנוּ מִתְשַׁעֵץ | תָּם קָלוּ רַבָּה לָרֹב, לָגֹז
צִאנוּ, פָּהִם הַיּוֹם, חָנָן אֶת־עַבְדְּךָ, וְגִלְלוּ אֶת־הָאָבֶן, בְּלֵל,
אָרוּר אָרוּרָה אֲרָרְךָ, גִּנְנִי צִאנוּ | אָאֵר וְנִשְׁפֹּף וְנִבְזֵי
תִּחֵן תִּחַל הַפֶּר תִּרְעֵי, נָרַע לָךְ, הִרְעֵי, לְהִרְעֵ לְהִרְעֵ,
הוֹתֵל || תִּסְפִּינָה וְתִחְלִינָה תִרְעֵתֶם חַפּוֹתֵי קִלְתֵי בְּאוֹנֵי
וְאָקֵד וְיִסָּב, וְתִתָּם הַשְּׂנֵה | אֶל־יִרְעֵ, וְיִצֵּר לוֹ.

§ 74. תִּסְפָּה תִסְפָּה וְאֶרְאֶה נֶרְאֶה (12) יֶרְאֶה נִשְׁקָה
אֶרְבֶּה אֶכְלֶה אֶבְנֶה תִעַנֶּה יַעֲשֶׂה בְנֶה עֲשֶׂה, וְתִכְלִינָה
וְתִשְׁקִין | יַעֲלֶה יַעֲנֶה יַעֲשֶׂה תִעַשֶׂה אֶעֱשֶׂה נַעֲשֶׂה
אֶעֱלֶה אֶעֱנֶה וְתִחְרִין | פָּרַה וְרַבָּה, שִׁתָּה הַקְרַח־נָא
עֲשֶׂה עֲלֶה קִנֵּה צִוִּיתִי הֶרְאִיתִי | קִנִּיתִי עֲשִׂיתִי עֲשִׂינוּ עֲלִיתִי
עֲלִינוּ עֲשִׂיתֶם הַשְּׁקִיתִי הַגִּלִּיתֶם קוּיִנוּ הַגִּלִּיתִי וְהַעֲלִיתֶם¹
II שְׂעָה קִנֵּה בְּכָה פְלֶה נִשְׁבֶּה הַקְרָה הַשְּׁקָה וְהַעֲלֶה
הֶרְאֶה עֲלֶה | לְמִנּוֹת לְשִׁתָּה לְהַשְׁקוֹת מִרְאֵת לְעִנּוֹת
הַשְּׁנּוֹת לְצִוּוֹת | עֲלִיתָה עֲנִיתָה הִרְתָּה פִסְתָּה הַשְּׁקָתָה
רְאִיתָה נֶרְאִיתָה || III רָאוּ רָאוּ יֶרְאִי נֶרְאִי יִקּוּוּ וְיִכְלִי

¹ § 65h.

יִכְסֹּף וְהַשְׁקֹף יִשְׁקֹף הָעֵלֶיךָ תִּרְאֵי תִבְכִּי תִבְכִּי תִבְכִּי תִרְבִּי
 תִּעֲשֵׂי תִעֲשֵׂי וְיִעֲנֶנּוּ וְיַעֲלֶנּוּ יַעֲשׂוּ, עֲשֵׂי עָלֶיךָ רֵאֵי הַשְׁלִי
 הַתַּעֲנִי עֲלֶיךָ הַשְׁקֹף IV || וְתִבְכֶּן וְאַשְׁתֵּי בִיבֵז בִּיבְזֵן יִבְזֵן
 וְאַרְא וְיִרְא (12), וְתַחֲע, וְתַלְה אֶרְץ מִצְרַיִם, וְיַעֲן וְתַעֲן
 וְתַעֲל אֶל־תַּעֲש וְתַכֵּס וְאַצְוֶה (5), וְאַצְוֹ וְתַתְּכֵס, וְיַעֲל
 עֲלוֹת, וְאַעֲל (12). נְקוּמָה וְנַעֲלָה | הַשְׁתַּחֲוִיִּתִם וְאַשְׁתַּחֲוֶה
 וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה מִשְׁתַּחֲוִיִּים לְהַשְׁתַּחֲוֹת |
 וְרִבְה אֶרְבֶּה, וְשִׁכְרֶה הַרְבֵּה מֵאֵל || בְּכָל־מָקוֹם עֵינִי
 ה' צוֹפוֹת רְעִים וְטוֹבִים: טוֹב לְחַסוֹת בְּה' מִבִּטָּח¹
 בְּאָדָם: אֲבֹן מֵאֲסוֹ² הַבּוֹנִים הַיְתֵה לְרֹאשׁ פְּנֵה: פְּנֵה אֵלַי:

§ 75. בְּרָא בְּרָא וְיִבְרָא מִצְאָה אֲמִצְאָה לְמִצְאָה וְיִמְצְאוּ
 וְנִמְצְאוּ וְנִמְצְאוּ (13) וְיִמְצְאוּ וְיִמְצְאוּ מִצְאוּ תִקְרָא וְיִקְרְאוּ
 וְאַקְרָא וְקִרְאוּ(ת), מְלֵאוּ וְיִמְלְאוּ מְלֵאוּ (12) וְיִמְלְאוּ מְלֵאוּ
 וְתַמְלֵא שְׂנֵא שְׂנוּאָה וְיִשְׂנֵאוּ הַטְּאוּ טַמְאוּ טַמְאוּ וְאַחֲבֵא
 אֶל־תַּהֲטְאוּ שְׂנֵאתֵם וְיִקְנֵאוּ וְיִמְלְאוּ תִמְצְאוּ, מְלֵאת מְלֵאתֵם
 קִנְאוּ נִטְמֵאתֵם נְקִרְאוּ. | לֵב טְהוֹר בְּרָא לִי אֱלֹהִים:

§ 76. נְשֵׂאתֵם וְתַשֵּׂא וְיִשְׂאוּ נְשֵׂאִים נְשֵׂאת תַשְׂאוּהוּ. תַשֵּׂה. תַשֵּׂה,
 זָרְעוּ הַנְטוּהוּ, וְיַט אֶהֱלֶה, הַטִּי־נָא. וְיַפִּי הַפּוֹת הַהוּ.
 תַשְׁקֶה. נִסֶּה. יִרְא יִרְאָה אֶל־תִּירָא אֶל־תִּירָא אֶל־תִּירָא
 נִאֲרָא לְרֵאָה. יַצֵּאת יַצֵּא יַצֵּא תַצֵּאוּ וְיַצֵּא, וְיַצֵּא
 תַתְּבֶה, בְּצֵאתוֹ הוֹצֵא אֹצֵיָה הוֹצֵאתֵם הוֹצֵאוּ (12)
 וְתוֹצֵא, וְיִהִי כְהוֹצֵאִים. בְּאוּ בְאוּ אֲבוּ וְתַבֵּא
 וְתַבְאוּהוּ וְאֲבֵא הַבְּאִים תַבְּאֵת בְּבֵאוּ בְּבֵאוּ עַד־בְּאוּ
 בְּאוּ וְבֵאוּ הַבְּאוּ וְהַבְּאוּ תַבְּאוּ תַבְּאוּ וְיַבְּאוּ.

1 § 82b. 2 § 87eβ.

I. לא יכלו לשבת יהוה: קח ולך: לא יספה¹ Rep.
שוב: אסתר והליתי נע ונד: ארדה-נא ואראה: קום
התהלך בארץ: אס-יכל איש למנות: לינו ורחצו
רגליכם והשפמתם והלכתם לדרככם: אל-נא יחר
לאדני: ויסף לדבר: גלגה עד-פה ונשתתחה ונשובה
אליכם: אס-לא תאבה האשה ללכת אחרך ונקיף
משבעתי: תלך ולקחת אשה: לכה נשקה את-אבינו:
מחר המלט: הטי-נא כהן ואשתה: קום עלה² בית-אל³
ושב-שם ונשה-שם מזבח: שבה ואכלה: ויחר ליעקב
וברב בלבן ונען: לכה נכרתה ברית: ונקומה ונגלה
ונקה ולא נמות: תהודע גדע: מחרו ועלו: | פנו (13).
רהו (12). נביא (12). אורי (12).

II. הט שמיך ותרג פע בקרים ויעשנו: אל-תהי
תכם בעיניך ורא אדה' וסור מרע: אל-תאמר להעך
לך ושוב ומחר אתן: בלכתך לא יצר צעך ואם
תרוץ לא תפשל: אל-תאמר אשלמה-רע קנה לה'
וישע³ לך: בנפל אויבך אל-תשמה ובפשל אל-תגל
לכך. פן-יראה ה' ורע⁴ בעיניו והשיב משליו אפו:
פני לדברי הקשיבה לאמרי הט אונק: עם פי אלה
בגיא צלמות לא אירא רע: ה' נתן וה' לקח יהי שם
ה' מברך: ה' לי לא אירא מה-יעשה-לי אדם: יראו
אתה' ועבדתם אתו באמת בכל-לבבכם:

(Prov 6, 6—11) לך אל-נמלה עצל ראה דרכיה
וחכם: אשר אין לה קצין שטר ומשל: תכין בקיץ

1 § 84c. 2 § 83c. 3 § 46eβ. 4 § 64.

לְחַמְיָהּ אֲגָרָה בְּקֶצֶר מֵאֲכָלָהּ: עַד־מָתִי עָצַל תִּשְׁכַּב מָתִי
תִּקּוּם מִשְׁנֵתֶךָ: מֵעַט שְׁנוֹת מֵעַט תְּנוּמֹת מֵעַט תִּבְקַץ
יָדַיִם לִשְׁכַּב: וְבָא כְּמִהְלֵךְ רֵאשִׁיךָ וּמִחֲסֹךְךָ פֹּאֵשׁ מִגֵּן:

§ 78. I. לְהַרְגֵנִי לְהַרְשֵׁנִי לְהַבְאִישֵׁנִי לְהַמְיִתֵנִי שׁוּבוּ לְהוֹשִׁיבוּ
וּבְשִׁמְעוּ בְעַמְדוֹ בְּשִׁכְבָּהּ, לְעַבְדָּהּ וּלְשִׁמְרָהּ, וּלְבִלְפָתָהּ
בְּבִרְתָּהּ לְהַרְגֵךָ פְּהַרְיָמִי לְשִׁלְחָם בְּהַבְרָאָם | שְׁמִיךָ עֲזָרִי
עֲזָרִיךָ מִשְׁעִי מִוִּשְׁיָךָ מִוִּשְׁיָךָ מִוִּשְׁיָךָ מִוִּשְׁיָךָ מִוִּשְׁיָךָ מִוִּשְׁיָךָ
מִבְּרִיךְ.

§ 79. לְקַתְּנִי אֲכַלְנִי שִׁמְנִי הַשִּׁיאֲנִי תַפְנִי שְׁלַחְנִי עֲצָרְנִי נַחְנִי
הַנְחֵנִי הַנְּרִנִי וְהַפְּנִי וְשִׁאֲלֵךְ וְהוֹשִׁיבֵךְ הַשְׁבִּיעֵךְ הַרְגֵנוּ
אֲהַבּוּ בְּרַכּוּ אֲנִי וְקַרְהוּ וְהַפְּהוּ יִדְעוּ תִשְׁבּוּהָ נִתְנָה
מִצְאָה שְׁלַחְנִי הַצִּילְנוּ נִתְנָם צִוּם רֵאָם הוֹצִיאָם קַבְצָן.

אֲכַלְתִּנִּי יִלְרְתֵךְ אֲהַבְתְּהוּן אֲכַלְתְּהוּן הַחַזִּיקְתְּהוּן אֲכַלְתֶּם.
רַדְפוּנִי וְהַרְגוּנִי אֲשֶׁרוּנִי וְהַפּוּנִי בְּמַלְוֵךְ שְׁפִטְוֵךְ
הַפְּרִהוּ הוֹרְדוּהוּ וְעַבְדוּם וּדְפְקוּם סְתָמוּם.

עַבְדְתִנִּי וְקַבְרְתִנִּי לַמְדְתִנִּי וְהַזְפְרְתִנִּי שְׁלַחְתִּנִּי בְּרַכְתִּנִּי
נִשְׁשַׁתִּנִּי רְמִיתִנִּי וְהוֹצֵאתִנִּי וּנְשֵׂאתִנִּי יִדְעֵתוּ הַבִּיתוּ
מִצְאָתָהּ בְּחַנְתִּנִּי צִוִּיתִנִּי וְהַשְׁגֵּתֶם וְשִׁמְתֶם.
נִתְיָדוּהוּ נִשְׂאֵתִים.

שִׁכְרְתִיךָ שְׁמַעְתִּיךָ נִתְיָדְךָ עַבְדְתִיךָ וּבְרַכְתִּיךָ צִוִּיתִיךָ
וְהַרְבִּיתִיךָ הוֹצֵאתִיךָ וְהַשְׁבַּתִּיךָ עֲזַבְתִּיךָ סִמְכַתִּיךָ נִתְיָדוּ
יִדְעֵתוּ שְׁמִתוּ הַבִּיאֲתוּ וְהַצְמֵתוּ¹ נִתְיָדְךָ מִצְאָתִיךָ
וְרֵאִיתִיךָ וּבְרַכְתִּיךָ עֲשִׂיתֶם יִדְעֵתוּ.

יִדְעוּךָ נִגְעוּךָ עֲזָבוֹתָי מִצְאָנְהוּ מִצְאָנְהוּ בְּרִכְוֹתֶיךָ
יִדְעוּם.

II. תִּקְבְּרֵנִי בְּהַרְגֵנִי וּבְעֵקֶבֶנִי יִמְשְׁנֵי וַיְשִׁימֵנִי תִלְמִדְךָ
וַיְבָרֲכֵנִי וַיְשַׁבְּעֵנִי אֶעֱבֹדְךָ אֶעֱזֹבְךָ וְאֶשְׁבִּיֶּךָ אֶשְׁלַחְךָ
וּפְשִׁלְךָ תִּבְרַכְךָ וְאֶבְרַכְכָּה וְאֶבְרַכְךָ וְתִתֶּנָּה וְשִׁוְפָךָ וְשִׁמְךָ
אֶשְׁימֶה, וְפָרְךָ וַיְרַבְּךָ, וְאֶעֱשֶׂךָ אֶעֱלֶךָ. אֶתְנֶה אֶתְנֶה.
וְתִתְפַּשְׂתֶּהוּ וַיְשַׁלְּתֶהוּ וַיִּפְקַדְתֶּהוּ וַיַּעֲמִדְתֶּהוּ וַיְנַטְּלֶהוּ וַיְמִיתְתֶּהוּ
וַיְבִיאְתֶּהוּ וַיְשִׁיתְתֶּהוּ וַיְבָרַכְתֶּהוּ וַיְבַרְכְּתֶהוּ וַיְנַהַרְגֶהוּ וַיְמַשְׁתֶּהוּ
(וְאֶמְשֶׁךָ¹ 21, 27) וַיִּקְנֶהוּ וַיַּצִּיחֶהוּ וַיַּעֲלֶהוּ וְתִשְׁקָתֶהוּ. אֶתְנֶה
תִּעֲזָבְךָ וְתִחַשְׁבְּךָ וַיְרִימְךָ וַיִּקְרָאֶךָ וַיְבַאֶךָ וַיִּרְאֶךָ תִּעֲשֶׂה
וַיַּעֲנֶךָ. יִתְּנֶה וְלִפְדֶּה וְלִמְדֶה וּפִירֶה. וְשִׁמְרֵנִי וַנְחַמְנֵי
וַיְשַׁלְּחֵנִי תִּשְׁלַחְכֶם אֶלְמֹדְכֶם. אֶתְנֶם אֶחֱלַקְכֶם וַיְשַׁלְּחֶם
וְאֶבְרַכְכֶם וְלִבְשֶׁם וַיַּעֲבִירֶם וַיִּשְׁגְּם וַיִּפְיִרֶם וַיַּצִּיגֶם וְאֶפְיִצֶם
וְתִשְׁיִמֶם וַיִּפֶם, יְבַהֲלֵמוּ.

יִרְדְּפוּנִי יִרְאוּנִי בְּהַרְגֵנִי וְתִשְׁלַחְנִי וְשִׁפְטוּךָ יַעֲבֹדוּךָ
יִזְדוּךָ יַצִּילוּךָ יַעֲבֹדְתֶהוּ וַיְמַרְתֶּהוּ וַיְרִצֶהוּ וַיַּצִּיחֶהוּ וַיִּפְקַדְתֶּהוּ
וְלִפְדוּךָ יַעֲנֵנִי תִתְּנִים וַיְמַלְאוּם וַיִּסְתַּמּוּם.

הַרְגֵנִי לְמִדְתִּי שְׁלַחְנִי בְּרִכְוֵנִי תִלְעִישְׁנִי, וְהַשִּׁיבֵנִי דָבָר.
רְדַפְתֶּהוּ עֲבַדְתֶּהוּ תִנְהוּ וְהַעֲלֶהוּ לְכַדְתֶּהוּ לְמִדְתֶּהוּ הוֹצִיאְתֶּהוּ.
עֲזָרְנִי תִצִּילְמוּ שְׁבָרִים תִּנֶּם הוֹרִיעֶם || שְׁלַחְנִי שְׁלַחְנִי
הַשְׁקִינִי הַגְּמִיאֵנִי אֶכְלֶהוּ וְכִבְשְׁתֶּהוּ הוֹצִיאְתֶּהוּ תִשְׁמַעְנִי
תִפְשׁוּם תִּפּוּם.

III. תִּשְׁלַחְנִי וְשִׁמְנִי יִרְשֶׁךָ יִמְאַסְךָ אֶשְׁלַחְךָ יִגְאָלְךָ

¹ König I, 356.

אֶרְפָּאָהּ וַיִּשְׁפָּחֶהוּ יִקְרָאָהּ וַיִּמְצָאָהּ וַיִּשְׁקָהּ וַיִּקְרָאָהּ
וַיִּנְאֶהְבֶּהּ וַיִּקְרָאָהּ יִרְפָּאָהּ תִּשְׁלַחְנִי וְאֲשָׂאֲלֶם וַיִּקְחֶם תִּשְׂאֵם
אֲשָׁלֶם תִּשְׁעֲמוּ. יִשְׁאַלְנִי וַיִּרְאוּךָ תִּמְצָאָהּ וַיִּקְרָהּ
יִשְׂאֵנִי תִירָאִים וְשִׁתְּוִים.

שְׁלַחְנִי קְרָאִי דַעְהוּ שְׂאָהּ אֶתְבָּהּ שְׁמַעְנִי פְלֵאִם
שְׁמַעְנִי שְׂאֵנִי קְרָאָהּ וְסִחְרוּתָהּ.

§ 80. תִּבְרַכְנִי וְאֶבְרַכְךָ וַיַּעֲזֹרְךָ יִהְיֶהְךָ אֶעֱרֹכְפִי תִבְקֹשְׁפִי
אֶעֱשָׂרְפִי וְאֶרְאֵפִי אֲשִׁימְפִי אֲבִיאֵפִי נִשְׁקֹפִי נִפְפֹּי תִשׁוּפְפִי
אִירְשֶׁהָ אֶתְנַפְּהָ תִאֲכַלְפָּהּ שְׁמַעְפָּה תִנְנָפֶה. || אֵלֵי אֶתָּה
וְאוֹדֶה אֵלֶיךָ אֲדוֹמְמָךְ;

Rep. I. שְׁמַעֵי לִי יִרְאֵתְהוּ אֲלַמְדְּכֶם: בְּקֶשׁ שְׁלוֹם וְרַדְפֶּהּ:
מִתְנַלְךָ אֲאִר: וְתַבֵּל לְהִשְׁקָתוֹ: בְּדַרְךָ הַדְּמָה הַלְוִיתִיךָ
הַדְּרַבְתִּיךָ בְּמַעְגְלֵי יִשְׂרָאֵל: אִם־רָעִב שִׁנְאָךָ הַאֲבִילָהּ לָהֶם
וְאִם־צָמָא תִשְׁקָהּ מַיִם¹: תִּשָּׂה אֵלֵי אֲזַנְךָ בְּיוֹם אֶקְרָא²
מִהַר עֲנֵנִי: קְרוֹב הוּא לְכָל־קְרָאִיו לְכָל אֲשֶׁר יִקְרָאָהּ
בְּאֲמִתּוֹ: בְּרַךְ אֲבָרְכְךָ וְהִרְפָּה³ אֲרַפֶּה אֶת־וְרַעְךָ: סַעֲדֵנִי
וְאִרְשָׁה⁴: הַקֹּר⁵ רַגְלֶךָ מִבֵּית רַעְךָ פֶּן־יִשְׁבְּעֶךָ⁶ וְשִׁנְאָךָ⁷:
קָנֶה הַדְּמָה, אֶל־תַּעֲזֹבֶהּ וְתִשְׁמָרְךָ אֶהְבֶּהּ וְתִצְרָךְ:
יִבְרַכְךָ הוּא וְיִשְׁמְרֶךָ: יָאֵר הוּא פְּנֵי אֵלֶיךָ וַיִּחַדְךָ: יִשָּׂא
הוּא פְּנֵי אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם:

II. תִּמְשַׁל־בוּ. יַעֲזֹב־אִישׁ. לְאֶבְל־לֶחֶם. וַיִּפְתָּר־לָנוּ.
אֶתְהַאֲלֵהִים הַתְּהַלְּךְ־נָתַת. הַבֶּט־נָא. הַפֶּר־לְךָ. וַיִּגְשֵׁל־וּ.

¹ § 83f. ² § 87ma. ³ § 74w. ⁴ § 46. ⁵ § 65s. ⁶ § 83b
⁷ § 64b. ⁸ § 9b. 13,9.

וַנִּפְדֶּה-לוֹ. וַיַּצֵּב-שָׁם מִזְבֵּחַ. וַיְדַבֵּר-נָא. לְדָ-נָא. לְדָ-לָהּ.
 אֶת־לָהּ. מִזֶּה-תִּתֶן-לִי. תֶן-לִי. וַיִּטְ-שָׁם אֶהְלוֹ | אָמַר-
 לוֹ. יִשָּׁב-נָא. קָהָם-נָא. | לִישָׁב לָהּ. וַיִּבֵּא נָה. — וַיֵּצֵא
 נָה. הַתְּפִירָד נָא. לְצִחָק בְּנֵו (14, 39). הֶחָל בִּי (7, 31).
 לָתַח לָהּ (7, 15). הַשְּׁמִיר לָהּ.

III. EXPLANATORY NOTES ON SOME SECTIONS OF THE OLD TESTAMENT.

a) 1 Sam. 9, 1—10, 1.

1. אֶרֶץ בִּנְיָמִן a Benjamite, cf. v. 4 אִישׁ בִּנְיָמִי the Benjamite country. || הֵיחַל here: riches. || 2. מִבְּלִ-הָשָׁם § 82*b*. || 3. אָמַר § 21*g* || 4. הַמָּזָה בְּאֵי . . . and v. 5 צִחָה are proper names. || 5. . . . הַמָּזָה בְּאֵי subordinated in English: after w. plupf. || § 68*k*. || וַיִּצֵּא Wāw consec.

6. בֵּא רֵבָא a man of God (contrary to §20*b*). || § 63*d*. || שָׁם=שָׁם. || 7. אָזַל go away; fail, *deficere*. || § 87*a*. || אֶשֶׁר . . . עֲלִיהָ. || שָׁמָּה=שָׁם. || 8. הַתְּפִירָה present, gift. || § 84*a*.*b*. || 9. לְפָנִים beforetime. || § 68*i*. || וַיִּקְרָא Ipf. frequentative: they (one) used to call.

11. וְהַמָּזָה מְצִיאִי . . . וְהַמָּזָה עֲלִים subordinated in English: as w. ipf., cf. v. 14. 27. || מִצְּלָה rising ground. || § 45*e*. || § 17*a*. || הַיָּחִים § 17*e*. || § 20*c*. || הַבְּמִתָּה § 83*c*. || 13. הַיָּחִים Acc. § 83*c*. || § 17*e*. || 14. לְקָרְאָה (proply. Inf. of קָרָה=קָרָה) to meet, *obviam*. || 15. אָזַח אֶזֶן פִּי uncover the ear of some one, *i. e.* reveal, disclose something to some one.

16. בֵּמָחָר cf. Ex. 2, 25. 3, 7. || 17. אֶשֶׁר אָמַרְתִּי of whom I have spoken § 87*f*. || עֲצֵר hold back, restrain; *coercere imperio*, rule over. || 18. הֵיחַל here w. Acc., more frequently with אֶל-הָ. || § 42*f*. || 19. וַיִּבְלֶתֶם § 64*c*. || 20. וְלֹא-חִנּוּהָ in regard to. || לֵב: *animum advertere*, לֵב or אֶל-.

21. הַתְּפִירָה § 82*a*. || The second תְּפִירָה denotes subdivisions of the tribe (as Num. 4, 18. Jud. 20, 12), if the text is correct (?). || 22. לְשִׁבְחָה chamber (in which the sacrificial feast was celebrated). || § 39. || 23. חֵנֶה § 67*i*. || חֵנֶה part, share, portion. ||

24. *crus.* || וְהִזְלִיחַ §17a note. || שׂוּם §72b. || לְמוֹעֵד probably: for this (the) meeting. || לְאָמַר as I said to the cook (the text seems to be corrupt here).

26. הוֹצֵא out of doors (on the street). || 27. וְיִבְכֶר that he . . , cf. §46eβ. || כִּיּוֹם now. || Chap. 10, 1 פָּה viol. || וַיִּצַק §70.

b) 1 Sam. 25.

1. בְּרָמָה §17f3. Also פְּאָרָן, מְעוֹן, פְּרָמֶל are proper names, so v. 3 נָבֵל (as appellative: fool [often=godless], see v. 25), אֲבִיגַיִל, v. 10 רִשִׁי. || 2. מִעֲשָׂה here=possessions. || בְּגִזּוֹ §73hγ. || כְּלָבִי *Q^{er}rē*: a Calebite, of the family of Caleb. || 5. וּבְאֵתָם . . עָלוּ §64c.

6. לְחַיִּי (§17ca)=לְחַיִּי (to the life), *salve.* || וְאֵתָהּ שָׁלוֹם §89e. || 7. הִקְלַמְנוּם §61c. || פָּקַד here and v. 15: miss. || 8. וְיִגְדִּירוּ . . שְׂאֵל §46eβ. || וְיִמְצְאוּ as an optative. || בְּנֵי, translate acc. to the *Q^{er}rē* §46eβ. || 9. וַיִּגְוֹחוּ *Vulgata: siluerunt.* || 10. רָבִי §73g. || פָּרַץ VII break away. || אֲדַגְרִי, cf. אֲדַגְרִי v. 14. 17. §19d.

11. וְלִקְחֶתי and should I take away? §42h. || טֶבֶחָהּ meal of slaughtered meat. || 12. הִפְּךָ here intr.: turn, turn back. || 14. עִט (כֹּחַ) attack (with words), scold, כָּ, §87m.

17. מִתְּפַר (בֵּן away from . .) so that one cannot speak to him. || 18. לָחֵם §89h. || שְׂטוּיָהּ *K^{eth}hîbh* as לִ"ו *Q^{er}rē* as לִ"ו "prepared", *i. e.* slaughtered. || קָלִי parched corn. || צֻמְקִים cakes of dried grapes. || 20. סֵתֶר הַהָר hidden part of the mountain, *i. e.* depression.

21. לְשָׂקֶר for nothing, *pro nihilo, frustra.* || 22. אֵם §90a.c. || שֶׁתֵּן *V mingere.* || בְּשֶׁתֵּינָן בְּקָרֶר *i. e.* all persons of the male sex. || 23. וְתִמְחֶר וְתִרְדַּךְ §84a.e. || מֵעַל (מִן + עַל) from off. || אֶרֶץ *acc. loci.* || 24. בִּי I pray! || 25. אֵל *c. ind.* §41,3.

26. חֵי §90bγ. || אָשֶׁר like ὅτι *recitativum* (כִּי §90e) to introduce direct speech: *utique.* || דָּמִים bloodguiltiness. || וְהִוָּשַׁע, as in v. 33 inf. absol., dependent of מִן in מִבּוֹא; נָדָה, וְיָדָה and יָדָה are nominatives of the subject. English: that thou camest not (from coming) in bloodguiltiness and thy hand helped thee not (from helping thee). Cf. Ewald §351c. || וְהִמְבְּקִישִׁים §17b. 60b. || אֶל- in regard to. || 27. וַיִּנְתְּנָה *Wāw cons. perf.* || 28. שָׂא §76e. || מִמְּקִיָּהּ from the beginning of thy life on. || 29. וַיִּהְיֶה forms with וַיִּהְיֶה a conditional sen-

tence without a conditional particle: "and should anyone arise . . then will", cf. §88e. || לְהִתְקַבֵּץ cf. אֶבְקָה G. 2, 17, v. §55e. || צָרַר bind together, tie up; צָרוּר bundle. || אִתּוֹ with, *apud*. || קָלַע I. III sling; קָלַע a sling, הַקֶּבֶץ hollow of the sling. || לְנָגִיד and appointed thee (to be) a prince.

31. Apodosis to v. 30. פְּוִקָה and מְשׁוּל offence. || וְהִיטֵב . . וְזָבְרָה || §88e. || 32. תִּלְחָה §79f1. || 33. בָּלָא from בָּלָא v. §75e; Suff. §79da. ||

34. מְהִרַע Inf. Hiph. of רָעַע || בִּי . . בִּי, the בִּי introducing the content of the asseveration (§90a) is here repeated before the main clause of the oath. || וְהַבְּאִי *lupsus calami* for וְהַבְּאִי, König I, 647 sq.

36. עָלַי thereat, at the feast. || 37. בָּצָאתָ §76g. || 39. *Deus enim Davidis causam ita egerat, ut David a Nabal poenas haberet.* || בְּרַבֵּר בְּ spoke concerning her=wooded her.

41. אִפְרַם with her face. || 43. גַּם-יָשִׁיתֶיהֶן both of them.

c) I Kings 3.

1. בְּלִחוֹ with ל §84b. || 3. לְלֵבָי §45f. || גְּבַעוֹן proper name, ה, §20ca. || הִקְלָה Impf. without Wāw consec. in historical connexion and without frequentative signification almost exclusively poetical, except after אִז (v. 16), מָרַם, מָרַם.

6. כַּאֲשֶׁר according as, as. || יִשְׁרָה לֵבָבּ uprightness of heart ("only *st. constr.*"). || בְּסָאוֹ §6f3. || כִּי־כֵן as is now the case. ||

7. לֹא אֲדַע I know not (how to). || 8. מִן, מִרַב for, by reason of. ||

9. וְנָתַתָּ give therefore. || כְּבִיד here: great in number.

11. מִשְׁפָּט here: cause (at law). || 13. נִתְחַי §47b. || 14. וְהִיאֲרָבְתָי וְהִיאֲרָבְתָי §65m. || 15. נִדְבָח, another reading is נִדְבָח §69a. || שְׁלָמִים peace-offering (with accompanying sacrificial feast).

16. הִבְלִינָה §76h. || 17. בִּי I pray (thee). || 18. לְקִרְתִּי §64h. || 18. לְקִרְתִּי §68f; לְ periphrasis of the Genetive. || וְזֹלַת and וְזֹלַתִּי save, except. ||

19. לְיָמֶיךָ *acc. temporis* to the question: when? || אֲשֶׁר because.

22. לֹא בִּי nay! but. || 24. קָחִי §17c. || 24. קָחִי §67h. || 25. גָּזַר cleave asunder, divide. || אֲחֵהָ §39a.

26. אֲשֶׁר-בָּנָהּ whose son §87a. || רַחֲמֶיהָ her love had become too strong, she was overpowered (כִּמְר of doubtful etymology, cf. Friedr. Delitzsch, *The Hebrew Language* p. 40—42). || 28. נִקְרָאִי §76g. || 28. נִקְרָאִי §63d. ||

d) Psalm 121.

1. מַעֲלָה the ascent, pilgrimage (to Jerusalem). || מֵאֵינָן whence. ||
 2. מֵעִם the help is with J. and comes from him. || אֶל-יְהוָה and
 אֶל-יְהוָה אל c. *ipf.*, esp. in poetry often as strong subjective nega-
 tion, as if: by no means. || יִפְכֶּה §76e, Suff. §22ia. הַפָּה of the in-
 jurious effects of the sun, as in Isa. 49, 10. || 8. מִן יָעַר .. from ..
 to (more frequently even than עַר .. מִן).

e) Psalm 127.

1. לְשֹׁלֹמֹה belonging to Solomon. (According to most scholars
 also here the so-called *l auctoris*). || שָׁוָא adverbial Acc.: in vain. ||
 2. מֵאַחֲרֵי-שָׁבָה (you) who sit up late. || שָׁנָא Aramaic spelling for
 שָׁנָה (*acc. temporis*, v. to I Kings 3, 19). || 3. פָּרִי הַקֶּמֶן and פְּנִים are
 subject. || 5. יִבְשֵׁי §71i. || פִּי §88a. || בְּשַׁעֲרֵי i. e. in court.

f) Psalm 130.

2. נִקְשָׁב prop. pricked up, (of the ear): attentive || 6. נִפְשֵׁי
 supply: waiteth. || מְשֻׁמְרִים מִן §82b.

- אֲנִלָּה, אֲנִלָּת §36*g*.
 אָנָּן §41,2.
 אָנָּשׁ 38.
 אָן 1. in truth, surely; 2. only.
 אָנָּל 66*a*.
 אָנָּל food.
 אָל §43*a*.
 אָל §41,3.
 אָלָּה oath (32).
 אֱלֹהִים God *22.
 אָלָּם dumb §24*d*.
 אָלָּם thousand *28.
 אָם if §88; optative particle §89*c*; interrogative part. §42*c.d*; אָם and אִם-לֵא with an oath §90.
 אָם mother *26.
 אָמָה 38.
 אָמָה 39*f*.
 אָמָה nation *22.
 אָמֵן V believe; II be lasting, sure.
 אָמֵץ be strong §65.
 אָמָר 66*a*.
 אָמָר speaking *36.
 אָמָר §280.
 אָמָרָה utterance *35.
 אָנָּחָה sigh *34.
 אָנָּח be angry 65*h*.
 אָנָּח §66*a*. §64*l*.
 אָסַר bind 65.
 אָף anger; *du.* nose, face *26.
 אָפָה §66*a*.
 אָפָה §42*g*.
 אָפַק VII refrain one's self.
 אָפָר ashes.
 אָרַב lie in wait §65.
- אָרֹן chest, ark; with art. אָרֹן.
 אָרַח path *28.
 אָרִי lion *30.
 אָרַב be, become long V.
 אָרַב §25*h*.
 אָרַב length *28.
 אָרֶץ earth, land §17*d*. *28.
 אָרַר I. III curse 73.
 אָרַשׁ fire *26.
 אָרַשׁ 38.
 אָרַשׁתָּה quiver.
 אָרַשׁ 1. relative particle §16*d*. §87;
 2. that; 3. because.
 אָרַשׁ III call happy.
 אָרַשׁ (only pl. st. con.) blessed-
 nesses of the. =blessed *is* the..
 אָרַשׁתֶּיךָ steps.
 אָרַשׁ, אָרַשׁ with §43*e*.
 אָרַשׁ אָרַשׁ (*acc.*) §43*f*.
 אָרַשׁתָּה she-ass *23.
 אָרַשׁ §45.
 אָרַשׁ well *22.
 אָרַשׁ בָּאֵשׁ stink; V.
 אָרַשׁתָּה garment 28*r*.
 אָרַשׁ V part.
 אָרַשׁ II be amazed; III causat.
 אָרַשׁתָּה §34*d*.
 אָרַשׁ 76*h*; V bring.
 אָרַשׁ tread on.
 אָרַשׁ §71*i*. §77.
 אָרַשׁ despise *74.
 אָרַשׁ plunder *73.
 אָרַשׁתָּה youth, pl. אָרַשׁתֶּיךָ.
 אָרַשׁ prove.
 אָרַשׁ choose out.

- בְּטֵחַ trust (ז in); V.
 בֶּטֶן womb, stomach *28.
 בִּין discern, understand §72; VII
 consider, give heed; אֵל to.
 בִּין §43c; לֵב בֵּין.. and.
 בִּינָה understanding.
 בִּירָה 38.
 - בָּכָה weep 74.
 בָּכָה weeping *30.
 בְּלִיעַל worthlessness.
 בָּלַל confound §73n.
 - בָּלַע swallow.
 בִּמְהָ high place (32), esp. as site
 of religious worship.
 בִּמְהָ, בִּמְהָ §45e.g.
 בִּין 38.
 בִּנְיָה build 72.
 בִּסְרָ sour grapes §28o.
 בִּעַל lord *28. בְּבַלְרָם §86c.
 בִּיעָה III §65b.
 בִּקַּע I, III cleave.
 בִּקְעָה valley *35.
 בִּקְרָ morning.
 בִּקְרָ (large) cattle.
 - בִּקְשָׁ seek 60b.
 בִּרָא create *75.
 בִּרָא creator §24e.
 בִּרוּשׁ cypress.
 - בָּרַח flee 65.
 בִּרְיָה bar.
 בִּרְיָה covenant.
 בִּרְיָה knee *28.
 בִּרְיָה III bless 65b.r.
 בִּרְכָה blessing 34d.
 בִּשְׂרָ flesh *25.
 בִּשְׂרָ III bring good news.
- בֵּת 38.
 בִּתְרָ piece cut off (from the sac-
 rifice) *28.
 בִּאֵל redeem.
 בִּאֵל redeemer 24e.
 בִּבְהָ (23).
 בִּגְבוּרָ hero *22.
 בִּגְבוּרָ lord.
 בִּגְבוּרָ (ע) be, become strong.
 בִּגְבוּרָ man (mostly poet.).
 בִּבְרָה §36b.
 בִּגְגָ roof *26. *גג*
 בִּגְדָ §30b.
 בִּגְדָ (ע) be great.
 בִּגְדָ greatness §28n.
 - בִּדַּע III break in pieces.
 בִּדָר §25e.
 בִּיּוּרָ (§19b) nation, people.
 - בִּיּוּשׁ expire.
 בִּיּוּרָ sojourn (as stranger) 71x. *ב. י*
 - בִּזָז shear 73 h.
 בִּזְחוּן belly *23.
 בִּיָא valley §29a. *ב. ז. ח.*
 בִּיָל rejoice §72d. *ב. י. א.*
 בִּלְגָה skull 36 b. *golgotha*
 בִּלְגָה a) reveal; III uncover; II. IV.
 pass.; VII uncover one's self.
 -b) go into exile, V lead into
 exile 74. *ב. ל.*
 בִּלְיָה the captivity; the exiles 37a. *ב. מ.*
 בִּלְחָ III shave (the head). *ב. נ.*
 בִּלְלָ roll 73. *ב. ס.*
 בָּם also; בָּם. בָּם. et. .et. *ב. ע. ז.*
 בָּמָה V give to drink. *ב. פ. ז. ו.*
 - בָּמָה a) wean; b) do, render §83g. *ב. צ. א.*

גָּמַל camel 26 *d*.
 גָּמַר cease.
 גַּן garden *26.
 גָּנַב steal.
 גִּשְׁמֵר cypress. (?)
 גֶּרֶן threshing-floor 28 *p*.
 גָּרַשׁ usu. III, drive out 65.
 גִּשְׁמֵם heavy rain (28).

הָאָג be anxious, distressed.
 הַבֵּלָה, *pl.* יַם, fig-cake.
 הִבַּק (*ē*) cleave, hold fast to.
 הִבֵּר word 25 *b*.
 הִבֵּר speak 60 *e*.
 הִג fish *24.
 הִגָּה fish *collect.* *33.
 הִגְגֵן corn.
 הִוֵּר generation, γενεά *22.
 הִיָּן judge 72.
 הִלְתָּ *f.* door *28.
 הַם blood 24 *c*.
 הִמּוּת likeness; image.
 הִמְצָה tear, also *collect.* (35).
 הִקְנֵה extinguish.
 הִקְפָּק overdrive (the cattle).
 הִרָה V make to walk, guide.
 הִרָה way *28.
 הִרַשׁ seek, search.
 הִי §42.
 הִדָּר majesty (25).
 הִיד splendour.
 הִיֵּה! ah!
 הִיָּן goods, treasure.
 הִיָּה §76*b*.
 הִיָּבַל palace *24.

הִלֵּךְ go 68*i*. §64*h*; VII walk *62—
 III Part. הִתְהַלֵּךְ advancing
 vigorously.
 הִלַּל *Pō'el* §73*c*; *Pi.* praise 73.
 הִמְיוֹן noise, tumult *23.
 הִיָּה see §40*d*.
 הִפֵּה *vertere* 65.
 הִר mountain *26 *c* & הִרָה §11*f*.
 הִרְבָּה §74*w**δ*.
 הִרַג slay 65.
 הִרָה conceive, be pregnant 74.
 הִרַס pull down 65.

וּלְבַב wolf.
 וּזְבַר §83*g*.
 וּזְבַח slaughter, sacrifice; III sacri-
 וּזְבַח slaughter, sacrifice. [*fice.*
 וָה §16*a*.*b*. §42*g*.
 וָה, וָה, וָה relat. §87^a note.
 וָהָב gold (25).
 וָהָר §72*g*.
 וָהָה §29*a*.
 וָהָר remember.
 וָהָר memory, memorial (28).
 וָהָרֶן memorial 23 *d*.
 וָהָם purpose §73*n*.
 וָהָב §25*a*.
 וָהָה go a-whoring; *Part.* וָהָה
 וָהָם anger *28 *i*. [harlot.
 וָהָק cry out §65.
 וָהָקָה cry *34.
 וָהָן *senex* 25 *d*.
 וָהָן be old.
 וָהָן beard (bearded chin) *25.
 וָהָר strange (22).
 וָהָרֶם arm.

זֶרַע seed *28.

זָרָה sow.

חָבֵא II hide one's self.

חֲבָא folding of the hands (as sign of idleness).

חַבְרָה weal, scar.

חָבַשׁ bind, bind up 65.

חָגַר gird, gird on (sthg.).

חֲגִירָה girdle *22.

חָרַע (ע) cease, leave off §65*h*.

חָרַע leaving off §25*h*.

חֹדֶשׁ month 28*h*.

חֹלֵל (חֹלֵל) be in labour, tremble

חֹמֶה wall. [§72*d*.

חֹסֶה spare.

חֹרֵן 1. street, lane; 2. *adv.* outside.

חָרַשׁ (חָרַשׁ) make haste §72*d*.

חֹזֶה seer *31.

חָזַק be firm, III make firm, fortify; V seize, usu. w. *בָּ* or *acc.*

חֹזֵק strong.

חַטָּא sin 75.

חַטָּאת 36*e*.

חֲטִיבָה, *pl.* יב. wheat.

חַי living §90*b*.

חֲרִידָה riddle.

חֲרִיף, חָרִיף (*perf.*) §76*c*.

חֲרִיף beast, often *collect.*

חַיִּים life *22.

חֲזָק, *suff.* חֲזָקוֹ 1. strength;

חֲזָק bosom *22. [2. wealth.

חֲזָקָה palate *26.

חָכָם be wise 65*h*.

חָכָם wise §25*b*.

חֲלָב milk *25.

חֲלָבִי fat *28.

חֲלוֹם dream *22.

חֲלִי sickness 30*c*.

חֲלִילָה §90*c*.

חָלַל, III חָלַל profane, V begin 73.

חָלַל pierced *25.

חֲלֵם dream 65.

חָלַף pass by, V change, alter.

חָלַק part, divide.

חָלַק part *28.

חֶם, חֲמוּם §38.

חֶם warmth, heat *26.

חָמַד desire §65.

חֲמִדָה preciousness, precious

חֲמָה wrath, anger. [things.

חֲמוּר ass *22.

חֲמוּל spare 65.

חֲמוּם be warm.

חֲמוּס violence, injustice *25.

חֲמוּשׁ §390.

חֶן favour, grace *26.

חָנַף encamp §74.

חֲנִיף merciful.

חָנַם 1. *gratis*, 2. *frustra*.

חָנַן be merciful, pity; VII (pray for mercy) 73.

חָנָה profligate §25*f*.

חֲסֵד mercy, kindness *28.

חָסַף take refuge §74.

חֲסִידָה stork.

חָסַר want, be without 65*h*.

חָסַר wanting §25*f*.

חָשַׁן take pleasure, desire, feel inclined.

חָשַׁן taking pleasure §25*f*.

ח.ז.ח.

ח.י.ח.

ל.ח.

ל.ח.

ח.ח.ח.

ח.ח.ח.

ח.ח.ח.

הֵפֶז pleasure; *pl.* pleasing, precious things *28.

הִפֵּר dig 65.

הִחַ 26.

הִחָה halve §74.

הִחִי half §390.

הִצֵּן bosom, *sinus* §280.

הִצִּיר court 25 *d.*

הִקֵּ statute 26 *c.*

הִקָּה *do.* *22.

הִקָּב sword *28.

הִרְבֵּה §35*a.*

הִרְדֵּ tremble 65*h.* V

הִרְדָּה trembling, terror §34*d.*

הִרְהֵ burn §74; לֵוִי לֵוִי it burned within him—he grew angry.

הִרְשֵׁ ploughing.

הִרַם V *devevoe* §65*p.*

הִרְפָּה §35*c.b.*

הִרַשׁ V be dumb, silent.

הִרִישׁ deaf §24*d.*

הִשָּׁה hold back §65.

הִשָּׂה make bare §65*h.*

הִשָּׁב *aestimare* 65.

הִשָּׁךְ darkness *28.

הִתַּ fear §26*c.*

הִתַּ broken.

הִתַּן VII ally one's self (in mar-

riage). הִתָּן father-in-law*24. [riage).

הִתָּן son-in-law *25; bridegroom.

הִתַּח be terrified §73*f.o.*

הִטַּח slaughter §65*e.*

הִטַּח 1. cook, 2. executioner.

הִטָּע signet-ring 36 *c.*

הִטָּהר clean, pure.

הִטָּהר be clean, VII purify one's self §62*b.* *65 III.

הוּב he is good §77.

הוּב good.

הוּבָה *Pi'tel* §74*b.*

הוּבָה be unclean, III defile, II defile one's self *75.

הוּבָה unclean 25 *g.*

הוּבָה taste, metaph. understand-

הוּבָה not yet; הוּבָה before. [ing.

הוּבָה flay, IV *pass.*

הוּבָה V take in hand, wish, will

הוּבָה V conduct (66). [*68.

הוּבָה become dry 69*a.*

הוּבָה dry 25 *f.*

הוּבָה be weary 68 *d.*

הוּבָה fear §54*c.* §77.

הוּבָה *f.* hand 24 *c.*

הוּבָה V. VII. §76*f.*

הוּבָה lover, friend.

הוּבָה 68 *f.*

הוּבָה §68*g.*

הוּבָה §9*b.*

הוּבָה §36*d.*

הוּבָה 38.

הוּבָה by day.

הוּבָה dove *22.

הוּבָה sprout *36.

הוּבָה §68*f.*

הוּבָה *unā.*

הוּבָה, III הוּבָה and V הוּבָה wait,

הוּבָה 69. [on ל, אָל.

הוּבָה wine *29.

הוּבָה V judge, rebuke *68.

הוּבָה 68*g.* §54*c.*

יָלַד 68*f.c.b.*
 יָלַד son, child *28.
 יָלַל V howl §69*d.* - *yell* -
 יָם sea *26.
 יָמַן V turn to the right *69.
 יָנַק 69*a*, V suck.
 יָסַד §68*d.*
 יָסַה I. V add *68. §77. §84.
 יָסַר III punish, rebuke, II *pass.*
 יָשַׁר appoint §68*d.* [*68.
 יָשַׁר יָשַׁר for the reason that, be-
 cause.
 יָשַׁה become weary 68*d.*
 יָשַׁן advise; II. VII take coun-
 יָשַׁה beautiful (31). [sel 68*d.*
 יָשַׁר §30*c.*
 יָשַׁא 76*g.*
 יָשַׁב VII §70.
 יָשַׁג V §70.
 יָשַׁע V §70.
 יָשַׁק §70.
 יָשַׁר *finger* §70.
 יָשַׁר *figulus* §24*d.*
 יָשַׁה §70.
 יָשַׁד §68*e.*
 יָשַׁה §68*f.*
 יָשַׁח §69*a.* §77.
 יָשַׁח §68*e* V.
 יָשַׁח fowler.
 יָשַׁח 76*g.* §68*d.*
 יָשַׁח *timens* §25*g.*
 יָשַׁח §55. *35.
 יָשַׁח 68*f.*
 יָשַׁח, I. V. §76*f.*
 יָשַׁח moon.
 יָשַׁח 25*e.*

יָשַׁח (ē) 68*d.*
 יָשַׁח §40*e.*
 יָשַׁב 68*f.* - *c. acc.* §83*d.*
 יָשַׁב inhabitant *24.
 יָשַׁב help, safety.
 יָשַׁן sleep 68*d.*
 יָשַׁן sleeping 25*f.*
 יָשַׁע V help, save (68).
 יָשַׁע, יָשַׁע salvation §28*m.*
 יָשַׁר uprightness.
 יָשַׁח orphan.
 יָשַׁח II remain over, V *68.
 יָשַׁח §45.
 יָשַׁב feel pain *65 III.
 יָשַׁב be heavy; II be honoured;
 יָשַׁב heavy §25*h.* [III honour.
 יָשַׁב wash 60*e.*
 יָשַׁב lamb.
 יָשַׁב, יָשַׁב §35*b.*
 יָשַׁב subdue.
 יָשַׁב pail (26).
 יָשַׁב thus (w.ref. to what follows);
 יָשַׁב hither.
 יָשַׁב go out (of a light) §74.
 יָשַׁב priest *24.
 יָשַׁב star *24.
 יָשַׁב V set up, prepare; II *pass.*
 יָשַׁב lie 25*b.* [*71.
 יָשַׁב strength *22.
 יָשַׁב III dissemble *65 I.
 יָשַׁב III *infiltari* *65 I.
 יָשַׁב 1. for; 2. if, when, éav §88;
 with oaths and affirmations
 §90, יָשַׁב יָשַׁב and יָשַׁב §90.
 יָשַׁב totality, all, whole *26.

ט.י.ו.
 ט.ו.
 י.ו.
 ו.ד.ז.
 פ.ד.ו.
 ו.א.

- כָּפַח keep back *75.
 כָּלָב dog *28.
 כָּבֵל, כָּבֵל §72*g*.
 כָּפַח be finished, III finish, cease *74. §84.
 כָּלָה daughter-in-law *22.
 כָּלִי 38.
 כָּלַם V put to shame; dishonour, injure anyone; II be ashamed, be put to shame.
 כָּמַח §45*e.g*.
 כֵּן thus, so.
 כָּוַח V bring down, abase.
 כָּנַף wing §25*a*.
 כָּסַח III cover 74.
 כָּסֶה silver 28 *r*.
 כַּף (hollow of the) hand *28.
 כָּפַר atone 60 *e*.
 כָּפַר ransom *28.
 כָּבֵשׁ lamb.
 כְּרוּב cherub.
 כָּרְם vineyard *28.
 כָּרַח cut off, destroy; כָּרַח' עָשָׂה make §77. [a covenant.
 כָּרַח write.
 כָּרַח §36*f*.
 כָּרַח §25 *e*.
 כָּרַח §36 *c*.
 כָּרַח §45.
 כָּרַח §41,1.
 כָּרַח become weary, V §74*wβ*.
 כָּרַח §26 *d*.
 כָּרַח heart *26.
 כָּרַח heart §25 *c*.
 כָּרַח §41,5.
 כָּרַח (ē) put on (clothes) 57 *b*.
 כָּרַח be exhausted *74.
 כָּרַח §88. §89 *c*.
 כָּרַח, כָּרַח §88.
 כָּרַח knead *71.
 כָּרַח cheek, jaw 30 *b*.
 כָּרַח II *proeliari* §64 *l*.
 כָּרַח bread 28 *i*.
 כָּרַח night *29.
 כָּרַח §20 *c*; כָּרַח §17 *a*.
 כָּרַח (לַיָּל) spend the night 72 *d*.
 כָּרַח *capere*.
 כָּרַח learn, III teach.
 כָּרַח, כָּרַח §45*e*6.
 כָּרַח V give to eat.
 כָּרַח scoffer.
 כָּרַח take (away) 67 *h*.
 כָּרַח I. III gather.
 כָּרַח tongue *23.
 כָּרַח very.
 כָּרַח hundred.
 כָּרַח anything whatever.
 כָּרַח luminary *23.
 כָּרַח food *24.
 כָּרַח §36 *c*.
 כָּרַח III refuse §65 *b*.
 כָּרַח despise, reject.
 כָּרַח tower *24.
 כָּרַח shield *26.
 כָּרַח wanderings *22.
 כָּרַח desert *24.
 כָּרַח the measure.
 כָּרַח why? (for what reason?).
 כָּרַח, כָּרַח §16 *e.f*. §45 *e.g*.
 כָּרַח III make haste 65 *b*. §84.

מִשׁ stagger *71.
 מוּל 71*y*.
 מוּלְדָה birth, *concrete family* *36.
 מוֹדֵד 1. point of time; 2. feast
 (feast-day); 3. meeting, as-
 אֶמְדָה fear 24*b*. [sembly 24*e*.
 מוֹשָׁב dwelling *24.
 מוֹנֵה 71 *i. u.*
 מוֹנֵה § 29 *c*.
 מוֹזֵבֶת altar 24*e*.
 מוֹחֵה blot out *74.
 מוֹחֵה vision *31.
 מוֹחֵה camp *31.
 מוֹחֵה refuge *31.
 מוֹחֵה want.
 מוֹחֵה to-morrow.
 מוֹחֵה purpose *33 II.
 מוֹחֵה tribe, staff *31.
 מוֹחֵה V cause to rain.
 מוֹחֵה מִי הַחַן § 89*d*.
 מוֹחֵה 38.
 מוֹחֵה kind § 22*i* β. *k*.
 מוֹחֵה covering (31).
 מוֹחֵה sell.
 מוֹחֵה be full, *acc.* § 83*b*; III fill 75.
 מוֹחֵה full 25*g*.
 מוֹחֵה ἀγγελος 24*b*.
 מוֹחֵה § 36*g*.
 מוֹחֵה salt.
 מוֹחֵה 36*g*.
 מוֹחֵה III save, II *pass.* and *refl.*
 מוֹחֵה *regnare.* V.
 מוֹחֵה king 28*h*.
 מוֹחֵה queen 35*a*.
 מוֹחֵה *regnum* 37*a*.
 מוֹחֵה II circumcise § 73*n*.

מוֹחֵה speak.
 מוֹחֵה kingdom 33*b*.
 מוֹחֵה rule *33 II.
 מוֹחֵה § 44. § 82*b*.—Often compounded
 with other prepositions: מוֹחֵה,
 מוֹחֵה, מוֹחֵה; מוֹחֵה above.
 מוֹחֵה count 74.
 מוֹחֵה rest.
 מוֹחֵה candlestick.
 מוֹחֵה gift, mealoffering *35.
 מוֹחֵה hold back.
 מוֹחֵה § 24*e*.
 מוֹחֵה number 24*a*.
 מוֹחֵה track.
 מוֹחֵה stagger, slip.
 מוֹחֵה little; מוֹחֵה nearly; soon,
 מוֹחֵה upwards. [speedily].
 מוֹחֵה deeds, actions.
 מוֹחֵה depths.
 מוֹחֵה, only: לְמוֹחֵה 1. for the sake
 of, on account of; 2. לְמוֹחֵה and
 לְ with the intention of, in
 מוֹחֵה cave *22. [order to].
 מוֹחֵה deed *31.
 מוֹחֵה tithe 24*e*.
 מוֹחֵה find 75.
 מוֹחֵה commandment § 22.
 מוֹחֵה Egyptian *37.
 מוֹחֵה Egypt.
 מוֹחֵה sanctuary 24*a*.
 מוֹחֵה assembly (31).
 מוֹחֵה place *23.
 מוֹחֵה § 31*b*.
 מוֹחֵה II § 73*n*.
 מוֹחֵה sour.
 מוֹחֵה § 31*b*.

כ.ו.

י.ו.

ו.ד.ז.

פ.ד.ו.

ו.א.

מְרִמָּה deceit.
 מְרַר be bitter, *ipf.* §730; III make
 מְשִׁפֵּרָה §37*b.* [bitter.
 מְשִׁפֵּר hire, wages *36.
 מְשִׁחָה anoint.
 מְשִׁיחָה anointed one §23*b.*
 מְשִׁבָּן dwelling, tabernacle.
 מְשַׁל rule, א over.
 מְשַׁל proverb (25).
 מְשִׁמֵּרָה *custodia* 36*b.*
 מְשִׁפְּתָה family 33*b.*
 מְשַׁפֵּט justice, judgment *24.
 מְשַׁקֵּה drink, cupbearer *31.
 מְשַׁקֵּל weight *24.
 מְשִׁשׁ feel (like a blind man); III
 search thoroughly 73.
 מְשִׁתָּה §31*c.*
 מֵת *mortuus* *22.
 מֵתָּה when?
 מִתְּנָה present §33*a.*

נָא pray!
 נָאָה *Pi lél* §74*b.*
 נָאָם (only *st. c.*) utterance.
 נָאָה I. III commit adultery 65*b.*
 §83*e.*
 נָאָץ I. III mock, revile 65*b.*
 נָבֵא 76*e.*
 נִבַּט V look at *67.
 נְבִיא prophet 23*b.*
 נִבְּל 1. water-bottle (of skin);
 2. harp (28).
 נִבְּלִי fool, godless person.
 נִבְּלָה folly.
 נִבְּלָה corpse *34.
 נִבְּבֵ §28*k.*

נָגַד V show 67.
 נָגַד §28*k.*
 נִגְיָה brightness *28.
 נִגְיָר prince (23).
 נִגְיַע 67*e.f.*
 נִגְיַע blow, plague *28.
 נִגְיָה smite, push (67).
 נִגְשׂ press §67*b.*
 נִגְשׂ 67*d.e.f.* §77.
 נִדָּר §67*d.*
 נִדָּר 67*d.*
 נִדָּר, נִדָּרָה vow §28*m.*
 נִדְּבָה drive (cattle) 67.
 נִחַל III §65*c.*
 נִחַם *ipf.* §67*c.*
 נִחָר river 25*b.*
 נִיר *vagari* *71.
 נִירָה pasture, dwellingplace *31.
 נִירָה 71*x.y.*
 נִיָּם slumber (71).
 נִיס flee *71.
 נִישׁ swing, wander around *71.
 נִיהָ V §71*t.*
 נִזַּל flow §67*d.*
 נִזָּם nosering, earring *28.
 נִחָה I. V lead §77.
 נִחַל brook *28.
 נִחְלָה inheritance.
 נִחַם II repent, comfort one's self;
 III comfort; VII have pity on
 נִחַשׁ serpent *25. [67.
 נִחַשׁ III *augurari.*
 נִחַשְׁתָּה §36*b.*
 נִחַח §67*c.*
 נִחָה 76*d.*—נִחָה נִחָה pitch.
 נִחַשׁ 67*e.f.*

נָשָׂא throw down, leave (behind),
 נָשָׂא §28*k*. [leave off.
 נָשָׂא IV. V. VI. 76*d*.
 נָשָׂא opposite §28*o*.
 נָשָׂא V look steadily at, recog-
 nise; VII disguise one's self
 נָשָׂא foreign country. [*67.
 נָשָׂא ant.
 נָשָׂא III §76*d*.
 נָשָׂא drink-offering §28*r*.
 נָשָׂא V *libare* *67.
 נָשָׂא 67*f*.
 נָשָׂא youth *22.
 נָשָׂא shoe *28.
 נָשָׂא be pleasant.
 נָשָׂא 1. boy; 2. lad, (=Germ.
Bursche) 28*i*.
 נָשָׂא girl *35. §9*b*.
 נָשָׂא 67*e, f*.
 נָשָׂא 67.
 נָשָׂא *f*. soul *28.
 נָשָׂא V place; II *pass.* *67. §70.
 נָשָׂא duration (of time) §28*m*.
 נָשָׂא V save; II *pass.* 67.
 נָשָׂא watch, guard 67*b*.
 נָשָׂא appoint; curse.
 נָשָׂא II be innocent; III leave
 unpunished 76*d*.
 נָשָׂא innocent 31*a*.
 נָשָׂא innocence *23.
 נָשָׂא revenge; VI *pass.* 67.
 נָשָׂא revenge *34.
 נָשָׂא lamp.
 נָשָׂא §76*e*; נָשָׂא ἰ πρόσωπον
 λαμβάνειν, נָשָׂא ἰ pardon some
 one.

נָשָׂא V reach, overtake *67.
 נָשָׂא §23*a*.
 נָשָׂא V §76*e*.
 נָשָׂא §76*d*.
 נָשָׂא bite §67*d*.
 נָשָׂא §67*f*.
 נָשָׂא breath (34).
 נָשָׂא I. III kiss 67*d, f*.
 נָשָׂא path *22.
 נָשָׂא 67*i*; make (=appoint) §83*g*.
 נָשָׂא Sea, a measure *22.
 נָשָׂא turn, go around, surround
 נָשָׂא *suff.* §43*b*. [73.
 נָשָׂא shut.
 נָשָׂא I. II turn back §71*s*.
 נָשָׂא horse.
 נָשָׂא flags (=papyrus).
 נָשָׂא turn aside 71*x*.
 נָשָׂא booth *22.
 נָשָׂא forgiveness.
 נָשָׂא rock (28).
 נָשָׂא uphold, support §83*g*.
 נָשָׂא blindness.
 נָשָׂא uphold, sustain §83*g*.
 נָשָׂא §34*c*.
 נָשָׂא complain, *plangere*.
 נָשָׂא carry off *74.
 נָשָׂא count; III relate.
 נָשָׂא book §28.
 נָשָׂא I. III stop (*e. g.* wells).
 נָשָׂא V conceal; II *refl.*
 נָשָׂא 1. what is hidden; 2. cover-
 ing, shade, defence.

J. D.
 V. D. Y.
 P. J. W.
 W. A.

- עָבַד 65, serve, *c. acc.* §83e; till
 (the ground).
 עָבֵד servant *28.
 עָבַר *transire* 65.
 עִבְרִי Hebrew.
 עִגָּל §28*l.*
 עִגְלָה *vitula* 35*b.*
 עִגְלָה §34*b.*
 עֵד §43*a.*
 עֵד §22.
 עֵדָה §33*a.*
 עֵדוּת §37*a.*
 עֵיִד V protest, bear witness *71.
 עֵיִד §40*f.* [§64*h.*
 עָוֵל unrighteousness.
 עֵלְמִים eternity.
 עֵוָן sin 23*c.*
 עוֹף fly, עוֹפֵף *do.* *71.
 עִוְרִי blind §24*d.*
 עֹז strength 26*c.*
 עֹזֵי goat §26*a.b.*
 עָזַב leave, forsake 65.
 עֹזֵר help *c. acc.* §65.
 עֹזֵר help *28.
 עֲזָרָה §36*h.*
 עֵיִשׁ bird of prey, *coll.* *29.
 עֵיִן eye, spring *29.
 עֵיִר 38.
 עֵיִר §29*b.*
 עֵירוֹם §26*d.*
 עֵל §43*a.*
 עָלָה go up 74.
 עֹלָה burnt offering.
 עָלָה §31*c.*
 עֵלֵי rejoice, be merry.
 עֵלְמָה virgin *35.
- עַם people 26*c.ε.*
 עַם with §43*d.*
 עָמַד stand 65.
 עַמּוֹנִי Ammonite §37*b.*
 עָמַל exert one's self, labour, עָ at.
 עָמַל labouring §25*f.*
 עָמַק be deep.
 עָמַק valley *28 III.
 עֲנַב grape §25*c.*
 עָנָה answer 74, *c. acc.* §83*e.*
 עָנָה be bowed down; III oppress,
 humble; VII humble one's
 עָנִי misery *30. [self 74.
 עָנִי 31*a.*
 עָנַן III bring clouds together
 עָפָר dust *25. [§73*b.*
 עֵץ tree 24*f.*
 עָצַב pain, hard work *28.
 עָצַב II. VII be grieved.
 עָצָבוֹן sorrow, toil §23*d.*
 עֲצָבוֹת idols.
 עֲצָבוֹת pain.
 עֲצָה counsel *33.
 עָצֵל lazy.
 עָצָם bone, *pl.* זֶה *28.
 עָצַר hold back, shut up.
 עָצָרָה §36*g.*
 עָקַב §25*i.*
 עָקַב take by the heel, cheat.
 עָרַב VII mix (in), mix with, hold
 intercourse with.
 עָרַב evening.
 עָרַב raven *24.
 עָרַג pant.
 עָרַה III uncover, empty §74*s.*
 עָרוֹם naked §26*d.*

קָרַח arrange, prepare *65.
 קָרַל uncircumcised §25*h*.
 קָרְלָה foreskin *35.
 קֶשֶׁב herb *28.
 קָטָה do 74. §65*l*.
 קֶשֶׁר III tithe.
 קָשַׁן to smoke.
 קָשָׁן smoke *25.
 קֶשֶׁר V enrich.
 קֶשֶׁר riches (28).
 קָטָה time *26.
 קָתָה now.
 קָתַק V strike one's tent, set forward *65.
 קָתַר pray; II hear (prayer).
 קָתַר III §65*b*.
 קָתַר corpse *28.
 קָתַשׁ *acc.* to light on, meet any
 קָתַה redeem. [one.
 קָתַה redemption.
 קָתַה 38.
 קָתַן I. II scatter 71*o*. s. V.
 קָתַה snare.
 קָתַה shake, tremble.
 קָתַה fear, terror (28).
 קָתַג stream (28).
 קָתַיִת one escaped.
 קָתַל judge; VII pray 73.
 קָתַה turn §74.
 קָתַה corner, קָתַשׁ ראשׁ פ' cornerstone.
 קָתַה face 31*a*; קָתַיִן לְפָנַי in the pre-
 sence of, before; קָתַיִן לְפָנַי before
 me, before my face; קָתַיִן מִפְּנֵי from
 קָתַיִן interior *37. [before & c.
 קָתַיִן pearls.

קָתַל work *28.
 קָתַם time *28; קָתַם §17*a*.
 קָתַם II be disquieted.
 קָתַה open (the mouth).
 קָתַע wound *28.
 קָתַר *visère*; V *praefficere*.
 קָתַה open.
 קָתַר young bullock 26*c**e*.
 קָתַר II to part.
 קָתַה be fruitful 74.
 קָתַר fruit 30*c*.
 קָתַר V break 73*k*.
 קָתַשׁ horseman, *pl.* קָתַשִׁים.
 קָתַשׁ V strip τινά τι.
 קָתַשׁ transgression (28).
 קָתַה morsel 26*c*.
 קָתַה stand open; V make wide.
 קָתַה open.
 קָתַה door *28.
 קָתַר expound.
 קָתַן small cattle.
 קָתַא host, army *25.
 קָתַר gazelle §30*c*.
 קָתַר side 26*c*.
 קָתַר righteous, just.
 קָתַר be righteous.
 קָתַר righteousness 28.
 קָתַר *do.* §34*a*.
 קָתַר hunt *71.
 קָתַר order, charge 74.
 קָתַה cry *34.
 קָתַר rock 22.
 קָתַר laugh, III joke 65.
 קָתַר venison *29.
 קָתַר shadow *26.

V. D. S.

P. J. W.

W. A.

- פָּרַח prosper; V make to prosper,
 bring to a prosperous issue
 פָּלֶה image, idol (28). [65 s.
 צְלָמֹת deep darkness.
 צֵלַע §25i.
 צָמָא thirsty 25g.
 צִמְחָה sprout, V 65 s.
 צָעַד pace, walk.
 צֵעַד pace.
 צִעֲרוּהָ veil, covering *23.
 צָעִיר small (23).
 צָעַק cry out.
 צָעָקָה cry *34.
 צָפָה spy, watch *74.
 צָפוּר sparrow *22.
 צָפַן I and V conceal.
 צָר oppressor, enemy §26c.
 צָרָה oppression, distress (32).
 צָרַר be narrow 730.
 קָבַץ I. III gather.
 קָבַר bury.
 קָבֵר grave *28.
 קָבֵר $\kappa\alpha\tau\alpha\chi\upsilon\sigma\tau\epsilon\iota\nu$ 73m.
 קָדוֹשׁ holy (23).
 קָדַשׁ be holy; III sanctify.
 קָדֵשׁ sanctuary; *pl.* devout offer-
 ings 28p.
 קָוָה II assemble; III wait 74, לְ
 קוֹל voice *22, *pl.* הָיָה [on.
 קוֹם 71.
 קוֹץ thorns §29c.d.
 קוֹרֵב beam.
 קָטָן small 26d.
 קָטַן 1. be small; 2. small.
 קָטַר III. V offer incense.
- קִטְוֶה incense.
 קִיץ summer.
 קִיר wall.
 קָלֵל I. II be of no account, de-
 spised; קָלַל curse 73.
 קָמָץ §28n.
 קֶנֶס nest; *pl.* compartments of
 the ark *26.
 קָנָא III be zealous *75.
 קָנָה *parare, comparare* *74.
 קָנָה reed *31.
 קָנַן end *26.
 קָנָה end (31).
 קָנִין judge, leader (23).
 קָצִיר harvest *23.
 קָצַר reap.
 קָרָא call *75.
 קָרַב (\bar{e}) approach; V.
 קָרַב approaching §25f.
 קָרֵב the inside *28.
 קָרַה meet; V 74.
 קָרוֹב near (23).
 קָרִיָה town (mostly poet.).
 קָרוֹן horn *28.
 קָשַׁב V attend, hearken, לְ to.
 קָשָׁה hard (31).
 קָשַׁר bind.
 קָשָׁה bow *28.
 קָשָׂה see; V. 74.
 קָשָׁה 38.
 קָשָׁה poverty.
 קָשָׁה much; קָשָׁה-רַב of great strength
 רַב multitude 26b. [(26).
 קָשָׁה be, become many 73.
 קָשָׁה myriad *34.

רָבָה be, become many 74.
 רָבַע רָבַע §390.
 רָבַץ lie (of quadrupeds).
 רָגַל foot *28.
 רָגַל III spy out.
 רָדָה subjugate §74.
 רָדָה pursue.
 רֹחַ wind, spirit 22.
 רֹחַ V smell 71.
 רוּם 71; III. V raise.
 רוּץ run *71.
 רוּק V empty *71.
 רֹתֵב bread *28.
 רְחוּב street, square *22.
 רְחוּם merciful, compassionate.
 רָחַם III show compassion *65.
 רֶחֶם womb *28 i.
 רַחֲמִים compassion.
 רָחַף III hover over sthg. *65.
 רָחַץ wash *65.
 רָחֹק, רָחֹק distant.
 רִיב strive 72, רִיב אֶת־רִיב הַיָּד, רִיב
 plead D.'s cause.
 רִיב strife, cause (at law).
 רִיחַ smell; ר' הַנְּיחָתָה a sweet sa-
 ride, drive. [vour.
 רָמַס §28n.
 רָמָה throw; III deceive.
 רָמַח lance *28.
 רָמַשׁ move (esp. of smaller crea-
 רָמַשׁ small animals. [tures.)
 רָנַן shout for joy, exult §73.
 רָנַח shout of joy.
 רֵעַ friend, neighbour.
 רַע wicked, *subst.* wickedness *26.
 רָעַב hunger *25.

H. Strack, Hebr. Gramm.² I.

רָעַב hungry 25f.
 רָעָה evil, wickedness, misfortune
 רָעָה *pasce're, pasci* §74. [*22.
 רָעָה §31a.
 רָעָה (רַע) be bad, evil 73 o.
 רָפָא heal §75.
 רָפָה be slack §74.
 רָצַח murder.
 רָצַץ III. VII. §73c.e.
 רָקִיעַ firmament (23).
 רָשָׁע wicked person *25.

שָׂבַע (ע) be sated, satisfied, *acc.*
 §83b; V §65.

שָׂבַע satiated, full 25f.
 שָׂבַע satiety, one's fill.
 שָׁבַר III wait, hope, אָל on.
 שָׂדֵה field 31 a.
 שָׁוַח (שִׁוַח) *meditari* §72d.
 שָׁוַם (שִׁוַם) set, lay 72.
 שָׁוַשׁ (שִׁוַשׁ) exult 72.
 שָׁחֹק laughter.
 שָׂנְאִים show enmity to.
 שָׂרִיבָה *canities* *22.
 שָׂרְיָר hireling, day-labourer.
 שָׂכַל V have understanding.
 שָׂכַל, שָׂכַל understanding (28).
 שָׂכַר to hire.
 שָׂכַר hire *25.
 שָׂלְמָה garment *35.
 שָׂמַח (ע) rejoice; III make glad.
 שָׂמַח rejoicing §25f.
 שָׂמְחָה joy *35.
 שָׂמְלָה garment *35.
 שָׂנְאָה hate 75.
 שָׂנְאָה hater *24.

E

P. J. W.
 W. A.

שַׁעַר hair *25.
 סֵבֶרֶם barley, *κριθάρι*.
 שָׂפָה §33a.
 שַׂק sack *26.
 שׂוֹר prince *26.
 שַׁרְיָהם vine-branches.
 שָׂרַף burn.
 שָׁאב draw (water).
 שָׂאֵל (*ē*) ask, demand; לְשַׂאֵל ask
 after the health, greet, with
 לְ of the person.
 שָׂאר II remain over; V.
 שָׂבָה carry away captive §74.
 שָׂבֵט staff, tribe *28.
 שָׂבִי *captivitas, captivi* *30.
 שָׂבַע II swear; V. 65.
 שָׂבַעַת (*שְׂבוּעָה*) oath.
 שָׂבַר break.
 שָׂדֵד lay waste §73g.
 שָׂוָא §29c.
 שָׂוֵב 71. §84e.
 שָׂוֵעַל fox.
 שָׂוֶה aim at, attack.
 שָׂפֵט judge *24.
 שָׂוֹר bull, ox.
 שָׂחָה VII *προσχευεῖν* 74we.
 שָׂחַט slaughter *65.
 שָׂחַר dawn.
 שָׂחָה III. V corrupt, destroy; II
 be corrupt 65.
 שָׂוֶה overseer (24).
 שָׂוֶה sing §72d.
 שָׂוֶה song.
 שָׂוֶה set, place 72d.
 שָׂוֶה lie down.

שָׂוֶה, שָׂוֶה drunk.
 שָׂחָה (*ē*) forget.
 שָׂחָה forgetful of §25f.
 שָׂחָה sink *71.
 שָׂחָה become childless.
 שָׂחָה, *suff.* שָׂחָה, shoulder.
 שָׂחָה V rise early.
 שָׂחָה dwell *c. acc.* §83d; V.
 שָׂחָה §25f.
 שָׂחָה send; III send away, *προ-*
πέμπειν.
 שָׂחָה V throw. VI §61g.
 שָׂחָה booty (25).
 שָׂחָה make good.
 שָׂחָה *integer* 25f.
 שָׂחָה name 24f.
 שָׂחָה there.
 שָׂחָה V destroy.
 שָׂחָה thither.
 שָׂחָה 38.
 שָׂחָה be desolate §73o.
 שָׂחָה oil.
 שָׂחָה hear.
 שָׂחָה watch, keep; II take heed.
 שָׂחָה *m., f.* sun 28.
 שָׂחָה tooth, ivory; שָׂחָה teeth *26.
 שָׂחָה repeat; II *pass.* *74.
 שָׂחָה year *33.
 שָׂחָה (*pl.* Prov. 6,10) §33a.
 שָׂחָה second.
 שָׂחָה look towards 74.
 שָׂחָה II lean.
 שָׂחָה gate *28.
 שָׂחָה handmaid *35.
 שָׂחָה judge.
 שָׂחָה pour out.

שָׁקֵד watch, be watchful.
 שָׁקַח V give to drink 74. §77.
 שֶׁקֶל shekel *28. §39f.
 שָׂנֵא abhor.
 שָׂקַר *mendacium* *28.
 שָׂרַשׁ root 28p.
 שָׂרַח serve.
 שָׂהַח drink 74. §77.
 שֵׁנָה fig(tree) *22.
 שָׂאָר form, shape (28).
 שָׂאָה ark.
 שִׁיר הַתְּהִלָּה song of praise, psalm.
 שָׂהַח §29c.
 שָׂחַח reproof 36.
 שָׂחַח abomination *33.
 שָׂחַח instruction *22.
 שָׂחַח beginning *22.
 שָׂחַח requests, supplications.

שָׂחַח under, instead of §43b.
 שָׂחַח lower, lowermost *37.
 שָׂחַח (unfermented) wine.
 שָׂחַח §29b.
 שָׂחַח V disappoint, deceive (שָׂ).
 שָׂחַח *integritas* (26).
 שָׂחַח wonder §65a.
 שָׂחַח *integer* (23).
 שָׂחַח be finished, complete 73m.
 שָׂחַח slumber.
 שָׂחַח III §65b.
 שָׂחַח stray 74.
 שָׂחַח *Pilpel* mock *73.
 שָׂחַח 26.
 שָׂחַח 36g.
 שָׂחַח prayer.
 שָׂחַח seize.
 שָׂחַח hope.
 שָׂחַח desire.

V. Exercises for Translation into Hebrew.

1. Article § 17 (Ges. 35, Dav. 11). A. ¹The righteous (man); the wicked (man); the father; this time; ⁵that man; the dust; this great tumult; the sword; the Jebusite; ¹⁰the blind (man); the ox; the dry land (2); the Amorite; ¹⁴the people (2).

B. Complete the pointing of: הַעֲבָרִים, הַתְּרָשִׁים¹, הַעֲמִים, הַחֲקִים⁵, הַעֲרִי⁵, הַרְמָה^P, הַנְּרִיץ^P, הַלְבַּנוֹן^P, הַתְּצִיר, הַחֲבָמִים¹⁰, הַתְּרָבוֹת, הַתְּרָבֹת, הַתְּרָבֹת¹⁵, הַעֲתָה הַהִיא, הַעֲרִים, הַעֲזָרִים, הַתְּמֹר, הַתְּרָב²⁰, הַתְּרָבִי.

2. Waw copulativum §§ 11 g. h. 46 (G 104, 2. D 15).

A. ¹The head and the foot; the great and terrible God (אֵל); David and Solomon; Joseph and Benjamin; ⁵Reuben and Juda; Jacob and Esau; Sodom and Gomorrah; hunger and sickness; man and God (§10c.).

B. Complete the pointing of: יִשְׂרָאֵל וְעַמְלֵק, דָּוִד, וַיְהוֹדֶתָן, אַבְרָהָם וְאַלְיָעֶזֶר, וְאַנְי, וְאַדְנִי⁵, שְׁמֵרוֹן וִירוּשָׁלַם, מִשָּׁה, וְמִרְיָם, חֲגִי וְזִכְרֹהֶוּ וּמִלְאָכִי¹⁰, עָדָה וְגֵלָה, אֵלֶיהֶוּ וְאַלְיִשָׁע, וְאַנְי.

3. §§ 11 g. h. 45 (G 103, 2. D 14). ¹To David and to Solomon; in Jerusalem and in Samaria;

in Edom; to a sickness; ⁵to Chaniah; to the Lord; in safety; ⁸like God. || B. To wisdom; ¹⁰as the people (2); to the Amorite; to the sin (2); in the house; like the king. ¹⁵A father (am) I to the poor (man). ¹⁶Thus (this *f. sg.*) did Joshua do to Jericho and to Ai (with Article!).

C. Complete the pointing of: כְּאַפְרָיִם, לְאֱלֹהִים, ^pלְחֹנֶה¹, וּכְמִנְשָׁה⁵. || בְּאֱלֹהִים, לְמָה אָמַר, בְּאֶדְנִי, לְמָה יָצָא, כִּי הִוְדָתָן¹⁰. — || D. With article: בְּיוֹם, הַזֶּה¹², הַהוּא, לְרָשָׁע, הַתְּרַבּוֹת¹⁵, כְּעִיר¹⁶.

4. מִן § 10 g. 44 (G 103, 2. D 14). ¹He went out of the city. He went up out of Egypt. He took of the blood. From Jerusalem. ⁵From the Lord. From Assyria unto Egypt. Greater (is) he than (§82*b*) Reuben. ⁸Better (art) thou than Saul.

5. **Nouns with unchangeable Vowels** § 22 (G 91, 4. D 17. 19). ¹The flock of Abraham; Joseph's cup; the voice of Jahweh; the spirit of God; ⁵thy (*m.*) heroes; their (*m.*) heroes; thy (*f.*) gods, your (*f.*) ass; his flock; ¹⁰our strength; thy (*f.*) dead (*m. sg.*); thine (*m. p.*) ass; my city; ¹⁴his pilgrimage.

¹⁵Near (is) the day of Jahweh. Where (are) the idols of Samaria? Holy (is) Jahweh our God. Not as our rock (is) their rock. This Philistine (has been) a man of war from his youth. ²⁰These witnesses (are) lying witnesses. ²¹Merciful (is) our God.— || B. ¹The

prayer of the upright (man); his daughter-in-law; our booths; your (*m.*) burnt-offering; ⁵thy (*f.p.*) burnt-offerings; their (*m.*) wickedness; my paths; your laws; my daughter-in-law; ¹⁰their (*m.*) booths. My praise (art) thou. Behold, the fear of Jahweh, it (*f.*) (is) wisdom. ¹³Good (is) the law of Jahweh.— || C. Perf. Qal (§54). ¹Fallen are the heroes. They have buried their (*m.*) dead. Jahweh heard the voice of Hagar. Judah conquered Gaza and its (Hebr. *f.*) border. ⁵I have hearkened unto (א) your voice. They took their horses and their asses and went out of the land of Egypt. Ye have not kept the law of Jahweh. Thou (*f.*) hast not buried thy dead. I have taken pleasure in thy law. ¹⁰Ye have killed our witnesses. ¹¹Thou, (O) Jahweh, hast preserved my life.

6. **Masculines with changeable Vowel in the Penult** §23 (G 93 IV *a.* D 18). A. ¹My princes; the belly of the serpent; our prophets; my lord; ⁵our lord; our lords; her place; your places; his harvest; ¹⁰the (he-) asses of Abraham and his she-asses; his saints; our harvest; from our sin; from his right-hand and from his left; ¹⁵the sins of the Amorite.— || B. ¹Your prophets (are) lying prophets. Where (are) thy (*f.*) prophets? Thy (*f.*) tongue (is) a lying tongue. Jahweh is near unto his saints. ⁵Manasse slew the prophets of Jahweh. ⁶He has gone out from his place.

7. **Masculines with changeable Vowel in last Syllable**

§ 24 (G 93 III *a. b.* D 18. 30). ¹Thy judgments; my food; their (*m.*) palaces; our messenger; ⁵your (*m.*) number; my stars; his weight; your (*m.*) judgments; his palaces.— || ¹⁰Behold, Hagar (is) in thy (*f.*) hand. Great (is) the number of the stars of heaven. For Gibeon is a great city, greater than (§82*b*) Ai. Thy (*f.*) memory (is) dead. My rock and my redeemer (is) Jahweh. ¹⁵Behold, (here is) the fire and the wood for (*gen.*) the burnt-offering; but (ך) where (is) the ox? ¹⁵The voice (is) the voice of Jacob; but (ך) the hands (are) the hands of Esau. These (§16*a*) (are) the names of David's heroes. ¹⁸Great in (*st. c.*) might (is) Jahweh.— || B. ¹God created (§86*e*) the sun and the moon and the stars. The king sent his messengers but (ך) they did not find the prophet. The glory of Jahweh hath filled this house. David did not stretch forth his hand against (א) Saul, the anointed of Jahweh. ⁵Our enemies have fled. Ye have pursued your enemies. Your hands are full of (*acc.* §83*b*) blood. They shed their blood like water. Jahweh hath given Israel into the hand of his enemies. ¹⁰He made an altar of (*gen.*) brass. Jehu burnt the sanctuaries of Baal with (א with Article §17*f*1) fire. ¹²The enemies' messengers have drawn near.

8. **Masculines with two changeable Vowels** § 25 (G 93 II *a—e*. D 18). A. ¹The court of the tabernacle; her word; my beard; his son-in-law; ⁵thy booty (*p.*); your (*f.*) hire; in thy courts; the elders of the people; our hire; ¹⁰your flesh; Jacob's thigh.— || ¹²This (is) David's booty. Jahweh (is) far from the wicked. A reproach (are) we to our neighbours. ¹⁵Pleasant (are) the words of the prophet. Thy (*f.*) redeemer, the Lord of Hosts (is) his name (§ 86 *e α*). Better (is he that is) longsuffering than a hero. ¹⁸Dry (faded, are) all the trees of this wood.— || B. ¹The wisdom of his wise men has come to nought. Moses did according to (𐤎) the word of Jahweh. The cloud of Jahweh descended on the tabernacle. His heart was not perfect with (𐤎𐤅) Jahweh his God, like the heart of David. ⁵Thus said Moses: I (am) slow of speech and of a slow tongue (render: heavy of mouth (*gen.*) and heavy of tongue). Our God hath no (𐤎𐤅) pleasure in the wicked. (There) has not fallen to the ground (§ 20 *c α*) one word of the words of Jahweh. ⁸Thou hast not remembered their lies.

9. **Masculines of one Syllable with the final Consonant doubled** § 26 (G 93 I *l, m, n*. D 43). A. ¹Their (*m.*) oppressors; in his shadow; your mothers; your end; ⁵our heart; your teeth; the times; the shadow of the cloud. His teeth (are) the teeth of a lion. ¹⁰Jahweh

is my strength and my shield. Sinners (are) ye all. A word in (א) its season, how good (it is)! ¹³Those mountains (are) smaller than Lebanon.— || B. Qal. ¹Jahweh hath chosen (with א) the people of Israel out of all peoples. The oppressors of Jerusalem have fled. Thou hast clothed-thyself (with) strength and glory. Ye have buried your mother. ⁵Jahweh hath sent forth his sharp arrows (Hebr. his arrows the sharp ones). Sell your camels. Jahweh hath poured out his fierce anger upon Egypt. The whole people heard the words of the king. They will burn every house. ¹⁰The number of their oppressors will be great.

10. **Masculine Segholate Forms from strong Stems** § 28 (G 93 I a—f. D 29. 35 ff.). I. A. ¹My way; your ways; thy kings; your (*m.*) dogs; ⁵my dog; our soul; your (*f.*) souls; the children of the Hebrews; his horn; ¹⁰our door; the horns of the ox; your swords; thy (*f.*) stone; thy(*f.*) grave; ¹⁵his knees.— || ¹⁶Your servants (are) we. His horns (are) the horns of a wild-ox. Jahweh (is) our righteousness. Righteous (is) Jahweh in all his ways. ²⁰Better (is) his favour than (82*b*) life. The heavens (are) the throne of Jahweh and the earth is his footstool (render: the stool of his feet). ²²Thy word (is) a lamp unto (ב) my feet.— || B. (Niph., Pi., Pu.) ¹The bow is broken. Seek ye the way to (*genet.* § 21*f*) the city. Shut thy door. Thy horn is full

of (*acc.* § 83*b*) oil. ⁵I will remember thy favour. He did not give of his bread to the poor. We have sought our dog. Broken is my heart within me (see vocabulary). He walked in the way of the kings of Israel. ¹⁰Jahweh will break-in-pieces (Pi.) the cedars of Lebanon. My vows will I pay to Jahweh. ¹²Jahweh will keep the feet of the godly.

II. ¹His seed; their (*m.*) wounds; your transgression; thy (*f. p.*) boys; ⁵your boys; his master; ⁷my anger.

III. ¹His staff; my staves; the names of the tribes of Israel; thy portion. || ⁵In the law of Jahweh (is) my delight. My help (is) in the name of Jahweh. ⁷Jahweh (is) our portion.

IV. A. ¹Our ransom; our ear; our ears; thy spear; ⁵her work; their works; thy threshing-floor; his holiness; ⁹your tent.— || B. ¹Ye have broken our spears. We have broken your spears. They have slept in their tents. ⁴I will speak these words in their ears.

11. **Masculine Segholate Forms from ע"ו and ע"ו** § 29 (G 93 I *g. h. i.* D 41). ¹Thine (*f.*) eye; her eyes; my wine; your wine; ⁵the rams of Bashan; our venison. ⁷He stood in their midst.

12. **Masculine Segholate Forms from ע"ו" § 30 (G 93 I *k.* D 45).** ¹Our captives; his affliction. Better is my fruit than (82*b*) silver and [than] gold.

13. **Nouns with two full Vowels from $\pi''\text{ב}$ § 31**
 (G 93 IV *b.* II *f.* III *c.* D 45). A. ¹Our afflicted ones;
 the innocent (*pl.*) among (*genet.*) my people; a false
 (סִיִּיִּי *gen.*) vision; our deeds: ⁵his work (deed); David's
 seers; his face; ⁸our faces.— || ⁹Greater (are) my
 works than (82*b*) your works. ¹⁰Jahweh (is) my
 shepherd. Where (are) my shepherds and thy shepherds?
¹²Jahweh, the work of thy hands (are) we all.— ||
 B. ¹David sought the face of Jahweh. Joshua fell
 upon his face before the ark of Jahweh. His field will
 be sold. Jahweh will remember the afflicted of his
 people. ⁵Shed not (בֶּן § 41, 3) innocent blood.

14. **Feminines with one changeable Vowel § 33**
 (G 95 II *c.* D 17. 18. 29). A. ¹My year; the years of
 the famine; thy (*f.*) counsel; your counsel; ⁵your
 abomination; your kingdoms; ⁷his thoughts.— ||
 B. ¹The counsel of the elders of Israel has come to
 nought.

15. **Feminines with two changeable Vowels § 34**
 (G 95 II *a. b.* D 18). A. ¹My vengeance; your venge-
 ance; our myriads; your (*f.*) cry; ⁵thy (*f.*) blessing;
 the father's blessing; the blessings of Jahweh; the
 sighs of the afflicted; your sighs; ¹⁰our cry; ¹¹your
 cry.— || B. ¹Jahweh heard the sighs of the afflicted
 of his people. The Egyptians sold all their land to
 Pharaoh.

16. **Feminines of Segholate Forms from strong Stems** § 35 (G 95 I *a. b. c.* D 17. 18). A. ¹Your queen; the garments of the poor; our garments; thy maiden; ⁵the maidens of the city; my maid; my maids; thy joy; joys; ¹⁰their (*m.*) meal-offering; the meal-offerings; your (*f.*) fruit; her reproach; ¹⁴his foreskin.— || B. ¹God hath no pleasure in your burnt-offerings and in your meal-offerings. They will mourn upon their ruins.

17. **Feminine Segholate Forms** § 36 (G 95 III. D 29). ¹My cloak; the land of our birth; their (*m.*) wages; the queens' signet-rings; ⁵thy (*f.*) sin; ⁶her ornament.

18. **Feminines in ûth and îth** § 37. A. ¹Your captivity; the Hebrew virgins (*adj.* after *subst.*). Thy kingdom (is) an everlasting kingdom.— || B. ¹Jahweh knew the imaginations of thy heart. Keep the commandments of Jahweh and his testimonies.

19. **Nouns of peculiar Formation** § 38 (G 96. D page 198). I. ¹Your father; his fathers; thy (*f.*) brother; their (*m.*) brother; ⁵thy (*f.*) brothers; the sister of Moses; thy (*f.*) sister; my husband; your men; ¹⁰my men (*p.*); her maid; your maid; thy (*f.*) maids; your house; ¹⁵his houses; thy (*f.*) son; your son; his daughter; my daughters; ²⁰his sons; ²¹our daughter.

II. ¹My day; your day; my days; in the days of Joshua; ⁵his vessels; your vessels; his waters; his heavens; since (72) the days of Moses; ¹⁰their (*m.*) city; their cities; our head; your heads; thy mouth; ¹⁵our mouth. Behold, to Jahweh thy God (belong) heaven (*v. art.*) and the heaven of heavens. Better (is) one day in the house of Jahweh than (82*b*) many days in the palaces of the wicked. ¹⁸I (am) not better than my fathers.

20. **Numerals** § 39 (G 97. 98. 120. D 48). ¹5 kings; 5 cubits; her 5 maidens; the 5 (*c.*) kings; ⁵the 5 (*abs.*) righteous; 10 boys; 7 oxen; 7 cows; 7 (*c.*) days; ¹⁰the 7 (*c.*) days; his 7 (*c.*) sons; 5 trees; 9 cubits; 9 months; ¹⁵8 years; 8 sons; 8 (*c.*) days; 10 times. || 17 years; ²⁰12 princes; 19 men; 13 oxen; his 11 children; 15 years; ²⁵18 years; 14 shekels. || 25 years; 87 years; 25 (20+5) cubits; ³⁰75 years (70 yrs. + 5 yrs.). || 500; 700; ³³207 years (7 yrs. + 200 yrs.).

³⁴In the 17th year of (ב) Jehoshaphat; on the 27th (20+7 or 7+20) of (ב) the month; on the 17th day of (ב) the month. In the 5th year of (ב) Joram; in the 5th year of (ב) king Rehoboam; ³⁹in the 10th month.

21. **Particles with suffixes** §§ 40. 43. 44. 45 (G 100. 103. D 49). A. ¹With me (3), between them (2); like her; upon thee (*f.*); ⁵behind thee; instead of her; instead of them (3); to them; them (2); ¹⁰round about

you; to her; unto me; from me; ¹⁴from you.— || ¹⁵The Lord of Hosts (is) with us. I (am) a stranger among you. Ye (are) witnesses against yourselves (אָ ו. 2 *pl. suff.*). The spirit of Jahweh (is) upon him. ¹⁹Who (is) wise as thou?— || B. ¹Jahweh hath not dealt with us according to (אָ) our sins. Jahweh hath given this land to you and to your sons after you. According to your ways will I judge you. Cast from (מֵעַל) you all your transgressions. ⁵Jahweh will judge between me and [between] you. I will pour out my fierce anger upon you. Solomon will be king in my stead. He pursued after them. While he yet talked (*part.*) with them, behold (Hebr. and behold *c. part.*) the messenger came down to him. ¹⁰She said unto me: Where is Jahweh, thy (*f.*) God? Behold, they are coming out (*part.*) to you. They stood the whole day before me. Jahweh your God, who goeth (*part.*) before you, he will fight for (לְ) you. They have fled before thee. ¹⁵We fled before you. He destroyed them from off (מֵעַל) the face of the earth. He has parted from me. Your oppressors will I remove (far) from you. Abraham bought the cave from (מֵאַחַד) Ephron. ²⁰Joseph took Simeon from them. ²¹Jahweh took Amos from (מֵאַחַדָּרֵי) the flock.

22. **Negative Particles** § 41 (G 152). ¹Thou shalt not (לֹא *c. impf.*) steal. Do not steal. Destroy not.

Remember not the days of your affliction. ⁵Gather (together) your heroes that your city be not captured. Pray to Jahweh, that sin may not have dominion over you. (There is) no God beside thee. (There is) no peace, Jahweh hath said, for the wicked. We are seeking (*part.*) water, but (ך) there is none. ¹⁰If there is an answer, speak; but (ך) if not, hearken unto me. They do not know (*part.*) what is due to (מִשְׁפָּט with *gen.*) the God of the land. Thus said Pharaoh: I will not give (*part.*) you straw. If thou savest not thy soul this night (§ 17 a), to-morrow thou (art) a dead man (render: son of death). ¹⁴Ye do not keep (*part.*) my commandments.

23. **Interrogative Particles** § 42 (G 100. 153. D 49).

¹What aileth thee (Hebr. what to thee), Hagar? Is (הֲ) Jahweh in our midst or not? (Are) thy days as the days of a (frail) man (אֲנִיִּשׁ), or thy years as the days of (strong) man (גִּבֹּר)? (Art) thou better than Balak? ⁵Spy out the people, whether they (be) strong or weak, whether they (be) few or many. ⁶Spy out the land, whether there are trees (*sg.*) in it or not.

24. **Perfect Qal** § 54 (G 44. D 20. 22). ¹She has reigned; ye have reigned; thou (*f.*) hast watched; they have watched; ⁵we have sold; I remembered; ye (*f.*) have remembered; ye lay down; she has shut (*p.*); ¹⁰we have followed. --- ¹¹She is heavy (*p.*); ye

have drawn near; they have drawn near; thou art old; ¹⁵thou (*f.*) wert able; thou (*m.*) wert small; ¹⁷we have become great.

25. **Infinitive and Imperative Qal** §§ 55. 56 (G 45. 46. D 21. 22. 23). ¹To remember; to bury; in judging; from burying; ⁵to count. — Break (*s.*); break (*pl. f.*); judge ye; bury (*f.*); ¹⁰pray remember. — | ¹¹Remember the mercies of Jahweh. Put on your (*f.*) garments. Gather stones. They have gone to gather in the field. ¹⁵The trees said to the olive: Be thou, we pray, king over us.

26. **Imperfect and Participle Qal** §§ 57. 58 (G 47. 50. D 21. 22. 23). ¹I shall judge; we shall judge; they (*f.*) will steal; thou (*f.*) wilt watch; ⁵she will sell; they (*f.*) will sell; thou wilt reign; they will pour out; I shall shut; ¹⁰ye will remember; ye will watch (*p.*); thou wilt remember (*p.*). — We will lie down; thou shalt draw near; ¹⁵they shall draw near (*p.*); they (*f.*) shall clothe themselves; we will lie down (*p.*). — Watching; watching (*f.*); ²⁰burying (*f.*); shut; shut (*f.*); buried (*f.*); ²⁴watched (*f.*). — ²⁵Jerusalem (*f.*) will no longer remember the days of her affliction. Remember not the sins of my youth. To Jahweh your God must (*impf.*) ye cleave (*p.*). Thou shalt cleave to thy husband. We will make a covenant. ³⁰I will

make a covenant with (אָבַדְתָּ) thee. I will gather all Israel unto (אָבַדְתָּ) my Lord. ³²Jahweh shall reign for ever.

27. **Niph'al [Niqtal]** § 59 (G 51. D 25). A. ¹They have taken heed; ye have been sold; she has been sold (*p.*); thou (*f.*) hast taken heed; ⁵I hid myself; Ye have gone to law; they have been burned; I have gone to law with (אָבַדְתָּ) you.—To take heed; ¹⁰(those who were) sold; (those (*f.*) who were) burnt.—Hide yourselves; take heed (*f. s.*).—We will hide ourselves; thou (*f.*) wilt hide thyself; ¹⁵they (*f.*) will be burnt; ye will be sold (*p.*); ye (*f.*) will be sold; I shall take heed; ¹⁹I will take heed.— || B. ¹Behold, for (אָבַדְתָּ) your sins were ye sold. The wicked will be cut off from the midst of (אָבַדְתָּ) the land. The city was captured. Thy (*f.*) dead shall not be buried. ⁵Thy kingdom shall be destroyed. ⁶I will go to law with (אָבַדְתָּ) you before Jahweh.

28. **Pī'el, Pu'al [Qittēl Quṭtal]** § 60 (G 52. D 26). A. ¹Thou hast sanctified; they have sanctified; ye (*f.*) have spoken; she has spoken (*p.*).—⁵To seek; teach (*pl. m.*); teach (*s. f. p.*); speak (*pl. f.*).—Ye will teach; ¹⁰thou (*f.*) wilt teach; ye (*f.*) will teach; we will teach; teachers; the seekers.—¹⁵She was stolen. They were buried; thou (*f.*) wast born; they will be gathered; ye (*f.*) will be buried. ²⁰Thou (*f.*) wilt

lie.— || B. ¹The heavens recount (*part.*) the glory of God. Ye have sanctified the Sabbath-day. They sought the face of Jahweh. Honour thy father and thy mother (*p.*). ⁵Those that honour me (*part.*), I will honour. I will seek my father's asses. She will gather in the field. Ye should not lie to your king. Moses sanctified the people. ¹⁰Jahweh will teach the humble His way. Recount to me, I pray you (אָזְכֵּר), the former mercies of Jahweh (Hebr.: the mercies of J., the former). I will teach transgressors thy ways. I will praise thy name. ¹⁴They (*f.*) will praise the name of Jahweh.

29. Hiph'il, Hoph'al [Hiqt'il, Hoqt'al] § 61 (G 53. D 27). A. ¹I have separated; we have separated; they have destroyed; thou hast destroyed; ⁵she has cast; thou (*f.*) hast cast; ye have cast.—To cast; separate; ¹⁰separate (*pl. f.*); cast (*pl.*).—I will cast; we will corrupt; let him separate; ¹⁵they (*f.*) will separate; thou (*f.*) wilt corrupt; Ye will cast.—Casting; casting (*f.*).—²⁰Ye have been cast; ²¹thou (*f.*) wilt be cast.— || B. ¹Thou hast hid thy face from (הִתְחַלַּף) the wicked. How long wilt thou hide thy face? Hide not thy face from thy people. Thou hast not attended to (שָׁמַר) my commandments. ⁵Attend to the word of my mouth. Thou hast cast my word behind thee. They each (אִישׁוֹ) cast away his staff. Cast thy sorrow upon

Jahweh. ⁹ Jahweh will separate between the righteous and [between] the wicked.

30. **Hithpa'él [Hithqat'él]** § 62 (G 54. D 27). ¹I have walked; ye have walked; they have walked (*p.*); we hid ourselves; ⁵thou hast 'taken heed.—To hide one's self; they that hide themselves (*part.*); they that walk.—They will walk; ¹⁰Ye will take heed; we will hide ourselves. || ¹²Ye prayed unto me, but (י) I did not hearken to your cry.

31. **Waw Consecutivum** § 64 (G 49. D 60) ¹And they pursued their enemies and captured the city and burnt it with (א; article § 17 *f* 1) fire. ²And Abraham prayed to God. Thou wilt capture the city and burn it with fire. And they buried him in the city of David, and his son reigned in his stead. ⁵I will remember my word and will send my messenger before (לפני) thee. We will rise early in the morning and sell Joseph. Verily (§ 63 *d*) ye ought to keep (*impf.*) the commandments of Jahweh and teach them (to) your children. Write these words on the two tables and teach them (unto) the children of Israel. Get thee up early in the morning, and take thy stand before Pharaoh and (then) thou shalt say to him: Let the people of Jahweh go. ¹⁰Then Moses hid his face; for he was afraid. Then Pharaoh hardened (made heavy) his heart. ¹²Behold, I (§ 40 *d*) will rain (*part.*) bread

for you from heaven, and (7 *cons.*) the people shall go out and shall gather a day's portion every day (Hebr. the word of a day in its day).

32. **Relative Clauses** § 87 (G 123. 155). ¹David and the men that (were) with him fled before Saul. They put to death all the women that (were) in the city. The spies told the woman all that Jahweh had done (*perf.*) to Pharaoh. The land which I am giving (*part.*) you (is) like the garden of Eden. ⁵The word which thou hast spoken (is) good. I will destroy all flesh, in which (is) the breath of life. The place, where he had pitched his tent. Holy (is) the place whereon thou standest (*part.*). ⁹They have gone to (אֶרֶץ) the land, from which (where) they went out.

33. **Guttural Verbs** § 65 (G 63—65. D 34. 36. 37).
A. I. ¹Ye have driven out; drive ye out; they (*f.*) will drive out; and he drove out; ⁵thou wilt bless; they will be put to death; thou (*f.*) wilt be forsaken; we shall be forsaken; to be forsaken.—¹⁰Ye have made haste; he will make haste; thou hast been comforted; ¹³we shall be comforted.

II. ¹Fleeing; to hear; to cause to swear; thou wilt cause to hear. || ⁵send; flee (*pl. f.*); we shall hear; they (*f.*) will hear; and she opened; ¹⁰thou (*f.*) wilt sow (*p.*); he will be heard; and we swore. || They will covet; thou wilt spare; ¹⁵I shall cross over; we shall

cross over; we will cross over; thou (*f.*) wilt serve; they will serve; ²⁰they` (*f.*) will serve; we shall love; thou wilt be wise; I have brought over; ²⁴and thou wilt cause to serve.

III. ¹Ye (*f.*) have served; to serve; washers; thou (*f.*) wilt wash; ⁵she has washed; thou (*f.*) wilt be proved; and they were amazed; and they placed; and ye caused to serve; ¹⁰I shall place; we will send over. || Wash (*sg. f.*); bless (*sg. f.*); and they blest; ¹⁵she has blest; a sower (*f.*); ¹⁷thou (*f.*) hast taken.

B. ¹Thou wilt shave thy head. He refused to let the people go. Jahweh hath redeemed Jacob and will glorify himself in Israel. They have destroyed my vineyard. ⁵He went up to destroy the city. Choose ye this (Article § 17 *a*) day whom (§ 83 *e*) ye will serve. Then (‡ *cons.*) the people made haste (*pl.* § 86 *c a*) and crossed the Jordan. Make haste (*sg. f.*), (and) slay the calf. Thou shalt not covet thy neighbour's house. ¹⁰Ye have not coveted your neighbours' wives. Thou (*f.*) hast not forgotten the words of thy prophets. Even (□‡) a fool, if (*part.*) he keep silence, is esteemed (*impf.*) § 47 *d*) a wise man. Thy land thou hast destroyed, thy people thou hast put to death. We were esteemed as (‡) the cattle (in the stalls). ¹⁵Ye have devised evil against (‡‡) me. They will devise evil against me. I will spare you, for ye did spare me. Comfort ye,

comfort ye my people. Ye forsook Jahweh; therefore (י cons.) did he forsake you. ²⁰Jahweh (is) my shepherd; I shall not want.

34. Verbs נ"נ § 66 (G 68. D 35). ¹Thou wilt speak; then I spoke; thou (*f.*) wilt eat; they will eat (*p.*); ⁵I shall eat; then ye did eat; and ye ate. Then spake Jahweh to (י) the prophet, saying: Because this people has refused (render: has not been willing) to hearken to my voice, I will send (*Pi.*) against (נ) them the (wild) beast of the field, and the lions shall tear and devour your flocks (*sg.*) and your herds (*sg.*) ⁹The she-asses will perish in the wilderness.

35. Verbs י"נ § 67 (G 66. D 33). A. ¹Thou (*f.*) wilt fall; they have fallen; and they (*f.*) fell; they told; ⁵and I told; to let fall; ye have saved; and she saved; he will be saved; ¹⁰he shall look; one who looks (*part.*); we shall plant; they will touch; thou (*f.*) wilt remove (§ 6*f*3). ¹⁵And ye have taken; they will take; take thou (*f.*); then thou (*f.*) didst take; we will take. | ²⁰Ye (*f.*) have given; thou (*f.*) wilt give; then she gave; we will give (*p.*); ²⁴thy giving (*inf.*).— || B. ¹And (י cons.) he sent his servant to take a wife for Isaac. I will give thy flesh to the birds of heaven. I have given the land into his hand. The word of Jahweh will not fall to the ground (§ 20*c*α). ⁵Tell me, I pray thee (נ), the words of the

seer. Give now (הָרָ) thy heart to the God of thy fathers. Take off thy shoes from (off) thy feet; for this place (is) holy.

36. Verbs פָּרַע § 68 (G 69. D 39). A. ¹She will be born; we shall be rebuked; rebuke (*sg. f.*) | They have begotten; ⁵then they begat; ye were brought down; thou wilt be brought down. | Thou wilt sleep; they will sleep; ¹⁰thou (*f.*) wilt be weary. | She will go down; they will dwell (*p.*); know thou; thou (*f.*) hast known; ¹⁵ye will know (*p.*); and ye knew; thou (*f.*) wilt go (*p.*); ¹⁸they that go (*part.*).— || B. ¹And (then) the kings took counsel. With (פָּרַע) those that take counsel (is) wisdom. Let my soul be precious in thine eyes! After these things he took a wife and (§ 64) begat sons and daughters. ⁵He heard the sound (voice) of the rain from afar; and he brought down his flock from the mountain in haste (§ 84*e*). Let thy servant, I pray thee, know these things. ⁷Know ye that I (am) God.

37. Verbs פָּרַע § 69 (G 70. D 39). ¹She will be good; thou hast done well; we shall do well; they will suck (*p.*); ⁵thou (*f.*) hast given suck; she will give suck; she was dry (*p.*); they will be dry; they have dried (*trans.*).— || ¹⁰The grass in the field has become dry. And (then) the king's hand dried up. And all their herbage will I dry up. Moses heard the

word of Aaron, and (§ 64) it was good in his eyes. ¹⁴If thou wilt hearken to my voice, then (ר cons.) will Jahweh do thee good and thou wilt remember thy handmaid.

38. Verbs פִּירָה § 70 (G 71. D 39). ¹I have kindled a fire in the houses of the gods of Egypt. And (then) they set the city on (ב, Article § 17f 1) fire. Her gates were set on fire. And Jahweh formed out of the ground every beast of the field. ⁵Every beast of the field was formed out of the ground. Take your stand, that (§ 46 d, e) I may plead with you. Jahweh cleft the sea and (§ 64) set the waters like a (Art.) wall. Ye stand (render: are set) to-day before Jahweh your God. I will pour out my spirit upon thy seed. ¹⁰And he poured the oil upon his head.

39. Verbs רָעַף § 71 (G 72. D 40). A. ¹We have lifted up; thou wilt fly; flying; thou hast fled; ⁵she has returned; ye have returned; return (*pl.*); we will return; to return; ¹⁰let him return; and (ר cons.) he returned; thou wilt be circumcised; ye have circumcised; we will circumcise; ¹⁵she is dead; ye are dead; thou (*f.*) wilt kill; and they killed; they were killed; ²⁰they will be killed (*p.*); thou hast lifted up; they (*f.*) will die; then was I exalted (high); and I lifted up; ²⁵ye have scattered.— B. ¹In thee did our fathers trust and they were not put to shame. Then I knew that I should not be put to shame. Get thee

(*Dat. com.*— ך w. suff.) up. Return ye (*Dat. com.*) to your tents. ⁵Be thou exalted, (O) Jahweh, through thy might! And now will my head be exalted above mine enemies. Righteousness exalteth (*Polēl impf.*) a nation. I lifted up my voice. Then Moses lifted up his hand. ¹⁰Jahweh my God, let, I pray thee, the soul of this boy return within him (עֲלֵי־קַרְבִּי)! Lift up thy voice like a (*Art.*) trumpet. Mine eyes were enlightened (shone). Arise (*f.*), shine; for thy light is come. Lightnings lighted up the sea. ¹⁵Make, now (§ 52 c), thy face to shine upon thy servant. And he rested [on] the seventh day. ¹⁷They refused to return.

40. Verbs ע"ו § 72 (G 73. D 40). ¹Ye will set; set thou (*f.*); thou wilt lodge; and we lodged; ⁵ye have been glad; he will be glad.—Let my heart rejoice. And the daughters of Judah rejoiced. Be ye glad and rejoice; for behold I (*suff.*) am about to create (*part.* § 47 i β) Jerusalem and her people for joy, and (ך *cons.*) I will rejoice over (ב) Jerusalem and be glad in my people. ¹⁰Then David perceived that the child was dead. ¹¹Get understanding (understand), and thereafter (אָהַר) we will talk.

41. Verbs ע"ז § 73 (G 67. D 42). A. ¹We have praised; and he praised; and thou (*f.*) didst praise; they have spoiled their spoilers; ⁵he rolled the stone; thou wilt

curse; ye will spoil; he will be merciful and he was merciful. || ¹⁰Ye were merciful; thou hast done wickedly.— || B. ¹In Jahweh will my soul glory. Let not (the § 17g 2) wise man glory in his wisdom, and let not (the) rich man glory in his riches. They will glory in the Holy (One) of Israel. I will praise Jahweh while I live (render: in my life). ⁵And they praised her beauty. And Joshua said: Compass (go round) the city; and they compassed the city. Swifter (lighter) than eagles (Art. § 17f) are his horses. I am despised (light) in thine eyes. Ended are the words of Job. ¹⁰They wandered in the wilderness, till (*c. inf.*) the whole generation was consumed. Men (*coll.: sg. c. Art.*) began to be numerous. Numerous are (oxytone) our transgressions. Hushai has gone to bring to nought the counsel of Ahithophel. And (‏ךִּ cons.) God brought their counsel to nought. ¹⁵I will not break my covenant with you. They have broken thy law. Be not (‏כֵּן) dismayed; for Jahweh thy God (is) with thee. Let my pursuers be put to shame, but let not me be put to shame (‏כֵּן c. cohort.); let them be dismayed, but let not me be dismayed. And (‏ךִּ cons.) this word was evil in the eyes of Saul. ²⁰And Moses said: Lord, why (§ 45 e 6) hast thou done evil to this people? Since (‏וַיֵּלֶךְ) I went unto Pharaoh, to speak in thy name, he hath done evil to this people. They did

evil more than (§ 82bβ) their fathers. My brethren, do not wickedly. Depart from me, ye evil-doers (*part. V*). And (‏ך cons.) they were in distress. ²⁵Hide not thy face from thy servant; for I am in distress; make haste to hearken (Hebr.: make haste, hearken § 84*f*) unto my voice.

42. Verbs 𐤇𐤍 § 74 (G 75. D 44. 45). A. I. ¹He will see; he will show; thou wilt finish; we shall be seen; ⁵they (*f.*) will build; ye (*f.*) will finish; give ye (*f.*) to drink; thou wilt answer; I shall answer. ¹⁰Build thou; I was finished; thou wert built; we were built; we have built; ¹⁵ye (*f.*) have answered; ¹⁶ye have watered.— || II. ¹He has seen; he was seen; to build; to go up; ⁵to finish; to weep; she wept; she has finished; ⁹she has watered.— || III. ¹They have wept; weep thou (*f.*); weep ye; they finished; ⁵give thou (*f.*) to drink; thou (*f.*) wilt finish; ye will finish; ye will build; they were built; ¹⁰answer ye; bring ye up; ¹²they will be seen.— || IV. ¹And she drank; and he wept; and thou didst despise; and she saw; ⁵and he saw; do not (𐤇𐤍 § 41,3) answer (*sg.*); and he finished; and she watered the camels; and she ordered; ¹⁰let him do; we will hear and answer; thou didst fall down; and she fell down; and they fell down; ¹⁵thou (*f.*) wilt fall down; ¹⁶one who falls down (*part.*).— || B. ¹Arise, go up to Ai (*acc. p.*); see,

I have given into thy hand the king of Ai and his people. See (*f.*), thy son (is) alive. Ye have done according to all that Moses commanded you. All they will be glad, that (*part. st. c.* §21*g*) take refuge in thee. ⁵ What seest (*part.*) thou? See, a little cloud, like a man's hand (כַּף), is coming up (*part.*) from the sea. What are ye doing (*part.*)? We are building (*part.*) the wall. The city (is) large and the people (are) few (small *sg.*) in the midst of it, and there are no (אֵינָם § 41, 2) built houses. ¹⁰ And David said: I am come to buy the threshing-floor from (מִמֶּנִּי) thee, to build an altar to Jahweh. Thou wilt build a house but thou wilt not dwell in it. They (*pron.*) will build, but I will pull down. The city has been built. The cities of Judah will be built. ¹⁵ She was in the field, till (עַד *c. inf.*) the harvest was finished. We have been consumed by thine anger. The eyes of the wicked will fail (render: be consumed). I have consumed my strength. In the third month they began, and by (בְּ) the seventh month they had finished. ²⁰ She finished watering (§ 84*b. d*) the camels. And he finished his business. Ye shall do according to the word of Jahweh; see, I have commanded you. And Moses commanded the people saying: keep the whole commandment which I give unto you (render: wh. I command you, *c. 2 acc.*) this (*art.* §17*a*) day.

Command (*sg. apoc.*) the children of Israel, that (ך) they cast out every leper from the camp. ²⁵ Command ye the people, saying: Get up early in the morning and (ך *cons.*) cross over the river. Command (*sg.*) the priests to (ך) come up out of the Jordan. And Joshua commanded the priests, saying: Come up out of the Jordan. Let us arise and go up to (*acc.*) Beth-El. ²⁹ Do (*pl.*) not (לֹא) offer unto me burnt-offerings.

43. Verbs א"ב § 75 (G 74. D 38). ¹He has sinned; she will sin; he was created; thou hast sinned; ⁵ye have sinned; ye have defiled; thou hast defiled thyself; we have filled.— || And Jahweh said: I will blot out (§ 74*v*) man (*coll., w. art.*), whom I have created from off (מִצֶּלַע) the face of the ground. ¹⁰In the place where (§ 87*h*) thou (*f.*) wert created will I judge thee. My soul has sought but I have not found. Ye have not found my riddle. I shall not find among (בְּ) you a single wise man. Ye will seek but ye will not find. ¹⁵I have been found (*Ni.*) of (בְּ) you. In that day, the sins (הַטָּאֵרִים) of Judah shall not be found; for I will forgive them. Jacob have I loved, but Esau have I hated. Thou shalt not (לֹא *c. impf.*) hate thy brother. ¹⁹I hate (*impf.* § 47*c. d.*) them that hate thee, (O) Jahweh (Hebr.: thy haters—*part. Pi.*).

44. Doubly and trebly weak Verbs § 76 (G 76).

A. ¹He will assuredly (63*d*) become (followed by ב)

a great nation. And (וְ) *cons.*) there was again war between David and [between] the Philistines. And he drank of the wine and lived. Thou hast stretched forth thy hand. ⁵They have perverted judgment. Do not ye pervert judgment. Then they smote the Philistines. She proved Solomon by riddles. The kings will not leave the wicked unpunished. ¹⁰I have prophesied, but (וְ) ye have not inclined your heart unto Jahweh. And (then) they lifted up their eyes. And she lifted up her voice again (§ 84*b*). We will praise the name of Jahweh. Praise ye Jahweh (וְ); for (he is) kind. ¹⁵They confessed. He instructed. They will instruct. And (וְ) *cons.*) I brought you to (לְ) the land of Canaan. Go thou unto (לְ) Pharaoh. ²⁰As I was with Moses, (so) will I be with thee. Bring forth (*f.*) the men that came (*part.*) unto (לְ) thee, who are come to (בְּ) thy house. Thee hath Jahweh, thy God, chosen, to be to him [for בְּ] a peculiar people. I feared the people, and (וְ) *cons.*) hearkened to their voice. This (is) the woman and this her son, whom Elisha brought to life. ²⁵Stretch forth thy hand. I have brought you forth out of Egypt with a strong hand and with an outstretched arm. Then Moses stretched forth his hand. Ye have not inclined your ear. Incline thine ear and hear. ³⁰And they perverted the judgment of the orphans. Wherefore, then (וְ) § 42*g*),

did we go out of Egypt? And (ῥ *cons.*) Jephthah came to his house, and behold his daughter went forth (*part.*) to meet him. And (then) Moses lifted up his rod, and smote the rock twice (*du.*); and there came forth much water and the congregation drank.

³⁵Thou shalt not (*impf.*) take (שׁוֹרֵר) the name of Jahweh in vain (Hebr.: for falsehood); for Jahweh will not let him go unpunished that taketh his name in vain.

45. **For Repetition.** ¹Declare unto us what shall happen (*f. pl.*, § 18 *a*), that (§ 46 *d. e.*) we may know that ye (are) gods. Build houses and dwell (therein), and plant gardens and eat the fruit thereof (*suff.*); take (to yourselves) wives and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that (§ 46) they may bear sons and daughters; and there do ye increase (*imper.*). Call ye with (אֲ) a loud voice; perhaps he is asleep (*part.*) and will wake up. ⁴He will say to those that (are) in darkness: go forth.

46. **Comparison** § 82 (G 119. D 47). ¹Better (were it) for us to serve Egypt than to die in the wilderness. I have understanding (see Vocab.) above (more than § 82 *b* β) all my teachers. ³Behold, the hand of Jahweh is not too short for him (cf. § 82 *b* α) to save, nor (and not) is his ear too heavy for him to hear.

47. **Verbs with the Accusative** § 83 (G 138. 139).

¹Their houses are full of swords and spears. They have filled (*Qal*) the land with violence. He has filled (*Pi.*) them with wisdom. He that tills (*part.*) his land will be satisfied with bread. ⁵Her poor will I satisfy with bread. She clothed Jacob with the clothes of Esau. I will serve Jahweh with all my heart. I shall answer him. ⁹Answer (*sg.*) a fool according to his folly.

48. **Subject and Predicate** § 86 (G 146. 147). ¹The people answered him not a word. The people went up out of the Jordan. Thy (*f.*) oppressors shall be taken captive, and (י cons.) all flesh shall know that I am Jahweh thy redeemer. ⁴There died Saul and his son Jonathan.

49. **Conditional Sentences** § 88 (G 155, 2). ¹And he said unto her: if thou wilt go with me, then (י cons.) I will go; but (י) if thou wilt not go, I will not go. If thou wilt indeed (§ 63 *d*) give this people into (א) my hand, then (י cons.) I will utterly destroy their cities. (O) Lord of Hosts, if thou wilt indeed look on (א) the affliction of thy handmaid, and (י cons.) wilt give unto thy handmaid a man-child (Hebr.: seed of men), then (י cons.) will I give him to Jahweh all the days of his life. We will send messengers to all the cities of Israel, and if no one

deliver us (*part.*), then (ר *cons.*) will we go out to thee.—⁵If thou, indeed, returnest in peace, Jahweh hath not spoken by (ב) me. If it (be) good in thine eyes to come with me to Babylon, come.—Should (כי) ye say to me: We trust in Jahweh our God, (is it) not he, whose altars Hezekiah has removed? And what could I do (*impf.*) should God arise? ⁹Shouldst thou buy a Hebrew slave, he shall serve (*impf.*) six years, and in the seventh he shall go [forth] free (לְחַפְּשִׁי).

50. Sentences expressing a Wish § 89 (G 136). ¹Thy mercy, (O) Jahweh, be upon us! Let not thine anger be hot! May Reuben live and not die! Let my soul die with (the) Philistines! ⁵Let thine anger be turned away (render: turn back)! Let thy hand be high above thine oppressors! Let not thy voice be heard in the street! I should like (סָף) to go into the field (*acc.*). I would fain hear what Jahweh will say. ¹⁰The Lord judge between me and [between] thee, and look (thereon) and plead my cause! And now let thy servant, I pray thee, remain (Heb.: sit) instead of the lad a bondman to my lord, and let the lad go up with his brethren! And the prophet said: Amen! the Lord do (§ 74 *ua*) so, the Lord bring to pass the things (Hebr.: thy words) which thou hast prophesied! Let us not perish, we pray thee! || O that I might

die (§ *d*)!— || ¹⁵Thy blood (be) on thine (own) head! Blessed (be) ye of (יְ—cf. G 14, 19) Jahweh. Cursed (be) the man before Jahweh, who shall rise up and (רַ *cons.*) (re-)build this city! ¹⁸Cursed (be) the day, in which I was born (*Pu.*)!

51. Sentences expressing an Oath § 90 (G 155, 2*f*).

¹And Moses on that day swore, saying: Verily this land shall be to thee for an inheritance and to thy sons for ever. And I made the people swear by God: Verily ye shall not give your daughters unto their sons, nor (אֲסֹרֶנּוּ) shall ye take of their daughters for your sons or (and) for yourselves. And Elijah said: As the Lord of Hosts liveth before whom I stand, I will show myself to (בְּיָמָיו אֶל־) him this day. And the king swore: As the Lord liveth who made us this soul, I will not put Jeremiah to death. ⁵And Uriah said: As thou livest, and as thy soul liveth, I will not do this thing (word).

52. Waw Copulativum used to introduce Subordinate Sentences § 46 B (G 155, 1). I. Circumstantial clauses.

¹And they came unto the house (*acc.*) while he lay upon his bed. And the angel of Jahweh came again unto the woman, as she sat in the field.— || Say not to thy neighbour: “Go and come again, and to-morrow I will give”, while thou hast it (*rend*: there is) by thee. Thy (*f.*) prophets say (*part.*) thus: “Peace,

peace", while there is no peace. ⁵I have called but (and) no one has hearkened unto my voice. They burned the city with fire, and there was no deliverer; for it (was) far from Sidon.

II. **Purpose Clauses.** ¹Pray (*sg.*) for me that my hand may be restored (rend: return) to me. We will call [to] the maid, that we may ask her [mouth]. Stand (*pl.*) that I may hear. I will give him my daughter, that she may be [for $\dot{\text{ב}}$] a snare unto him.

III. **Clauses giving Ground or Reason.** ¹The stranger shalt thou not oppress ($\text{שׁוֹבֵר} c. impf.$); for ye (*pron.*) know the heart (soul) of the stranger, since (כִּי) ye were strangers in the land of Egypt.

ENGLISH-HEBREW VOCABULARY.*)

Aaron אַהֲרֹן.
 able, be יָכֹל 68*g*. 84*d*.
 abomination תּוֹעֵבָה 33.
 above (in comparisons) מִן 82*b*.
 Abraham אַבְרָהָם.
 according to כִּי.
 afar (from) מֵרְחוֹק.
 afflicted עָנִי 31*a*.
 affliction עֲנִי 30.
 afraid, be יָרָא 76*g*.
 after אַחֲרַי, אַחֲרֵי 43*b*.
 again עוֹד, *suff.* 40*f*.; also by
 (הוֹסִיף) 84*a*. *b*.
 against עַל- 43*a*.
 Ahaz אַחָז.
 Ai עֵי (*c. artic.*).
 alive חַי 26, make a. הַחַיִּה 76*c*.
 all כָּל 26 (בְּכָל!).
 also גַּם.
 altar מִזְבֵּחַ 24*e*, *pl.* זֹה.
 amazed be נִבְהַל.
 amen אָמֵן.

among, amongst עִם 43*d*.; cf.
 midst.
 Amorite אַמֹּרִי.
 Amos עָמוֹס.
 angel מַלְאָךְ 24*b*.
 anger אַף 26, זַעַם 28; fierce (hot)
 anger חֵרֶן 23, אַף.
 anointed, the מָשִׁיחַ 23*b*.
 answer, to שָׁנָה 74, *acc. pers.* 83*e*.
 answer (*subst.*) מַשְׁנָה.
 arise קוּם 71.
 ark (of covenant) אֲרוֹן.
 arm זְרוֹעַ *f.*, *pl.* זְרוֹת.
 around סָבִיב 43*b*.
 as (*prep.*) כִּי; (*conj.*) כִּי־אֵשֶׁר.
 ask שָׁאַל (*ē*) 65*e*.
 asleep, be יָשָׁן 68*d*.; (*adj.*) יָשָׁן 25*f*.
 ass (he-) הַחֹמֶר; she-a. אֲתוֹן 23,
 pl. זֹה.
 assuredly, *v.* verily.
 Assyria אַשּׁוּר.
 attend הִקְשִׁיב, to לֵךְ.

*) The Arabic numbers refer to the sections of the Grammar (in some cases merely serving to indicate the rule for the inflexion of the word to which they are appended); the Roman numbers accompanying verbs denote the voices (conjugations).

Baal בַּעַל *c. art.* 28.
 Babylon בָּבֶל.
 bad רַע 26.
 Balak בָּלַק.
 Bashan בָּשָׁן.
 be הָיָה 76*b*. There is, was &c.
 רָשׁ 40*e*; there is, was not,
 אֵין 41, 2.
 bear רָגַל 68; *pass.* II, IV.
 beard זָקֵן 25.
 beautify פָּאֵר 65.
 beauty יָפֵי 30*c*.
 because כִּי, כִּי.
 become לָהֵי 76*b*.
 bed מִשְׁכָּה.
 before לִפְנֵי (*e. g.* stand), מִפְּנֵי
 (*e. g.* fear).
 beget רָגַל 68, genly. V.
 begin הִלַּל V, 73.
 behind אַחֲרַי, אַחֲרֵי 43*b*.
 behold הִנֵּה 40*d*, הִן.
 belly גִּחֹן 23.
 Benjamin בְּנֵימִין.
 beside, besides זָלָה (*st. con.*
 with *suff.*).
 Bethel בֵּית־אֵל.
 better טוֹב מִן 82*b*.
 bird עוֹף collect.
 birth מוֹלְדָה 33.
 bless בָּרַךְ 65*b.r.*
 blessing בְּרָכָה 34*d*.
 blind עִוֵּר 24*d*, Art. חֵשׁ.
 blood דָּם 24*c*.; b. (shed) דְּמַיִם.
 blot out מָחָה 74.
 bondman עֶבֶד 28.
 booth סִכָּה 22.

booty שָׁלַל 25.
 border (territory) גְּבוּל.
 bow קִשָּׁה *f.* 28, *pl.* רֹח.
 boy נֶגֶר 28*i*.
 brass נְחֹשֶׁת *f.* 36*b*.
 bread לֶחֶם 28*i*.
 break שָׁבַר; (a covenant) פָּרַד V
 73*k*; b. in pieces שָׁבַר I, III.
 breath נְשָׁמָה 34.
 bring בֹּאֵה V 76*h*; b. down יָרַד V.
 68*f*; b. forth, b. out רָצָא V.
 76*g*; b. up עָלָה V. 74.
 brother אָח 38.
 build בָּנָה 74.
 burn (*trans.*) שָׂרַף.
 burnt-offering עֹלָה.
 bury קָבַר.
 business מְלֶאכֶה 36*g*.
 but, genly. וְ.
 buy קָנָה 74.
 by 1.=agent after *Pass. Vb.* מִן, לְ;
 2.=instrument, *per* בְּ; 3.=chez
 (Ex. 52) אֶת־.

calf עִגֹל 28*l*.
 call קָרָא 75.
 camel גְּמִל 26*d*.
 camp מַחֲנֶה 31.
 can כָּל 68*g*. 84*d*.
 Canaan פְּלִשְׁתִּין.
 captive, take שָׁבַת 74.
 captives *coll.* שָׁבִי 30.
 captivity גְּלוּת *f.* 37*a*.
 capture (city) לָכַד.
 cast, c. away הִשְׁלִיךְ; c. out
 שָׁלַח 65.

A.B.C.

D.E.F

G.H.I.J.K.

M.N.O.P.Q.R.

S.T

U.V.W.

X.Y.Z.

cattle בַּהֲמָה 34*d*; בָּקָר 25.
 cause רִיב, see: plead.
 cedar אֲרֶז *m.* 28.
 child יֶלֶד 28; *pl.* genly. בָּנִים.
 choose בָּחַר; *transit.* with בָּ.
 circumcise מוּל 71.
 city יָרֵד *f.* 38.
 cleave בָּקַע 65 I, III; *c.* to קָבַע (ע).
 cloak אֲדָרְתָּה 36.
 clothe one's self לָבַשׁ, *c.* some one
 V, 83*f*.
 cloud עָנָן *m.* 25; עָב *f.* (Ex. 42).
 come בּוֹא 76*h*; *c.* back שׁוּב 71;
c. down יָרַד 68*f*.; *c.* forth,
 out יָצָא 76*g*; *c.* up. עָלָה.
 comfort נַחַם III, 67; *Pass.* IV.
 command צִוָּה 74, *acc. pers.*
 command, commandment מִצְוָה
 22.
 compass (*circumire, circumdare*)
 סָבַב 73.
 congregation עֵדָה 28*a*.
 consume (one's strength &c.)
 כָּלָה 74. be consumed כָּלָה 74.
 corrupt הִשְׁחִית.
 counsel עֲצָה 33; take *c.* רָעַן
 II 68*d*.
 count סָפַר.
 court הִצִּיר 25*d*.
 covenant בְּרִית, make a *c.* בָּרַת ב'.
 covet חָמַד *acc.*
 cow פָּרָה 22.
 create בָּרָא 75.
 cross, *c.* over עָבַר 65.
 cubit אַמָּה.
 cup בַּיִס.

curse אָרַר, קָלַל 73.
 cut off חִקְרִית; *pass.* נִכְרַת.
 Daniel דְּנִיֵּאל.
 darkness חֹשֶׁךְ 28.
 daughter בַּת 38.
 daughter-in-law בִּמְלָה.
 David דָּוִד.
 day יוֹם 38.
 dead מֵת.
 death מוֹת 29*c*.; put to d. מוֹת V,
 71 *i. u.*; הִרְגַּ.
 declare נִגַּד V, 67.
 deed מַעֲשֵׂה 31, פִּעֵל 28.
 defile, *v.* pollute.
 delight חִפְּזָן 28; take del. in
 חִפְּזָן בָּ 65*h*.
 deliver מָצַל; מָצַל V, 67.
 depart סוּר 71*a*.
 despise בָּזָה 74; be despised קָל
 (קָלַל) 73.
 destroy (break in pieces) שָׁבַר I,
 III; (of a city, country &c.)
 הִשְׁחִית 65*b*; (of persons) הִשְׁחִית,
 הִשְׁמִיד; *d.* utterly (= *devoeo*)
 הִשְׁמִיד 65*p*.
 devise חָשַׁב.
 devour אָכַל 66*a*.
 die מוֹת 71*i. u.*
 dismayed, be חָה (חָחַה) 73*f. o.*
 distress, be in: *impers.* צַר (צָר)
 73*o*. Foll*d.* by לָּ w. suff.
 divide הִבְדִּיל.
 do עָשָׂה 74.
 dog כָּלָב 28.
 dominion, have מָשַׁל, over בָּ.
 door דֶּלֶת 28.

drink שָׁתָה 74, 77; give to d.
נָתַתָּה V, 74, 77.

drive out הִדְרִישׁ 65*b*. 64*l*.

dry רָבַשׁ 25*f*; be, become d. רָבַשׁ
69*a*; to dry up, dry (*trans.*) V.

dry land הֶרְבָּהּ, הֶרְבָּהּ.

due, (what is d. to one) מִשְׁפָּט
(Ex. 22).

dust עָפָר 25.

dwell יָשַׁב 68*f*.

each (adj.) כֹּל 26; (*pron. opp.*
to *other*) אֲחֵר.

ear אָזְנוֹ *f.* 28.

early, *v.* rise.

earth אֶרֶץ *f.* 28, Art. 17*d*.

eat אָכַל 66*a*.

Eden גֶּן־עֵדֶן.

Edom אֶדוֹם.

Egypt מִצְרַיִם.

Egyptian מִצְרַיִם, pl. מִצְרַיִם.

elder זָקֵן 25.

Elijah אֱלִיָּהוּ.

Elishah אֱלִישָׁה.

end קֵץ 26.

enemy אֹיֵב 24*d*.

enlightened, be: *v.* shine.

Esau עֵשָׂו.

esteem (*æstimare*) חָשַׁב.

eternity עוֹלָם 24.

ever, for e. לְעוֹלָם.

everlasting: render by genitive
of עוֹלָם; an e. king מֶלֶךְ־עוֹלָם.

every כָּל 26.

evil (*subst.*) רָעָה 22; be e. רָע
(רָעָה) 73; do e. V.

exalt רוּם 71 Pölel; be exalted רוּם.
except, *v.* beside.

eye עֵינַי *f.* 29.

face פָּנִים 31*a*.

fall נָפַל 67; *f.* down (in adoration
κατασκύπτειν) שָׁחָה VII, 74*we*.

false: render by genet. of שָׂוִיא,
a *f.* witness שָׂוִיא.

falsehood שָׂוִיא 29*c*; שָׁקֵר 28.

famine, *v.* hunger.

far רָחוֹק 23; be *f.* רָחַק.

father אָב 38.

favour חֶסֶד 28.

fear (verb) יָרָא 76*g*; (*subst.*)
יִרְאָה 35.

feast, festival מוֹעֵד 24*e*.

few מְעוֹט.

field שָׂדֵה 31*b*.

fierce, *v.* anger.

fight נִלָּחַם.

fill, fulfil מָלֵא 75 I, genly. III; *f.*
with sthg. *acc.* 83*b*.

find מָצָא 75.

finish בָּלְהָה, *pass.* IV; be finished
בָּלָה 74, חָם (חָמַם) 73*m*.

fire אֵשׁ 26.

flee בָּרַח 65*e*, נוּס 71.

flesh בָּשָׂר 25.

flock צֹאן.

fly עוּף Polél 71.

food מַאֲכָל 24.

fool בְּסִיל.

foot רֶגֶל *f.* 28.

footstool רֶגְלָיִם.

for (conj.) כִּי; (prep.) לְ; (= *pro*) בְּעֵד.

D.E.F

G.H.I.J.K.L

M.N.O.P.Q.R

S.T

U.V.W

X.Y.Z

foreskin עֶרְלָה 35.
 forget שָׁכַח 65.
 forgive סָלַח 65.
 form, to יָצַר 70.
 former רֵאשִׁוֹן.
 forsake עָזַב 65.
 frail, f. man אָנוּשׁ.
 from מֵן 44.
 fruit פֵּרוֹת *m.* 30*c.*
 fugitive פְּלִיט.
 fulfil, *v.* fill.
 full, be מָלֵא 75, *acc.* 83*b.*

garden גַּן 26.
 garment בְּגָד 28*r.*
 gate שַׁעַר 28.
 gather לָקַט I, III; *Pass.* IV; *g.*
 together קָבַץ.
 Gaza עֵינָה *f.*
 get up, *v.* rise.
 Gibeon גִּבְעוֹן.
 give נָתַן 67*i.*
 glad, be שָׂמַח (ē), in, בְּ, 72.
 glorify פָּאָר 65; *g.* one's self VII.
 glory כְּבוֹד 23; (verb) הִתְהַלַּל
seq. בְּ.
 go יָרַד 68*i*, 64*h*; *g.* down
 68*f*; *g.* forth, out יָצָא 76*g*;
g. round סָבַב 73; *g.* up עָלָה 74.
 go, let (send away) שָׁלַח.
 God אֱלֹהִים (with preff. *v.* 10*c* 4);
 אֱלֹ.
 godly חָסִיד 23.
 gold זָהָב 25.
 Gomorrha עֲמֹרָה.
 good טוֹב; be *g.* רָטַב 69; do *g.* V.

grass תְּצִיר 23.
 grave קֶבֶר 28, *c. suff.* 'הָבָה.
 great גָּדוֹל 23; be, become *g.*
 גָּדַל (ē).
 ground אֲדָמָה 34*b.*

Hagar הָגָר.
 Hananiah חַנְּנִיָּהּ.
 hand יָד 24*c.*
 handmaid שִׁפְחָה 35, אָמָה 38.
 happen קָרָה 74.
 harden (heart) קָבַד V.
 harvest תְּצִיר 23.
 haste, in: render by מָהַר III.
 folld. by finite Vb. w. ׀, acc.
 to § 84*e.*
 hate שָׂנֵא 75.
 head רֹאשׁ 38.
 hear שָׁמַע; make to h. V.
 hearken שָׁמַע, h. unto sthg. אָל־,
 -h. unto one's voice פִּי בְקוֹל.
 heart לֵבָב 25*c*, לֵב 26.
 heaven שָׁמַיִם 38.
 heavy כָּבֵד 25*h*.
 Hebrew עִבְרִית, *f.* עִבְרִי.
 heed, take שָׁמַר II, VII.
 herbage עֵשֶׂב 28.
 herd בָּקָר 25, *coll.*
 hero גִּבּוֹר.
 Hezekiah הִזְקִיָּהּ.
 hide הִסְתַּיֵּר, h. one's self
 סָתַר II, VII.
 high, be רָוַם 71.
 hire מְשֻׁכָּר 25, מְשֻׁכֶּרֶת 36.
 holiness קִדְּשׁ *m.* 28.
 holy קִדּוּשׁ 23; be h. קִדְּשׁ.

honour (*Vb.*) כָּבֵד; (*Subst.*)

כְּבוֹד 23.

horn קַרְנֵי 28.

horse סוּס.

host צְבָא 25; Lord of Hosts

יְהוָה צְבָאוֹת.

hot, be חָרָה 74.

house בַּיִת 38.

how כִּי 16*f*.

humble עָנָה 25.

hunger רָעַב 25.

husband אִישׁ 38.

Hushai חוּשַׁי.

idol אֱלִיל.

if *el* אִם, *él* אִם 37*b*.

imagination (thought) מְשֻׁבֵּר

37*b*.

in, into בְּ 45.

incline (ear, heart) נָטָה V, 76*d*.

increase רָבָה 74.

indeed: render by *inf. abs.* of
accompg. Verb, *v.* §63*d*.

inheritance נַחֲלָה.

innocent נָקִי 31*a*.

instruct יָרָה V, 76*f*.

Israel יִשְׂרָאֵל.

Jacob יַעֲקֹב.

Jahweh יְהוָה 9*b*.

Jebusite יְבוּסִי.

Jehoshaphat יְהוֹשָׁפָט.

Jehu יְהוּ.

Jephthah יִפְתָּח.

Jeremiah יֵרֵמְיָהוּ.

Jericho יְרִיחוֹ.

Jerusalem יְרוּשָׁלַיִם 9*b*.

Job אִיּוֹב.

Jonathan יְהוֹנָתָן.

Joram יוֹרָם.

Jordan יַרְדֵּן *c. artic.*

Joseph יוֹסֵף.

Joshua יְהוֹשֻׁעַ.

joy שִׂמְחָה 35; מְשׁוּשׁ 23 (Ex. 40).

Judah יְהוּדָה.

judge שָׁפֵט.

judgement מִשְׁפָּט 24.

just צְדִיק.

keep שָׁמַר; *k.* one's self II.

kill הָרַג; הָמַת V, 71 *i. u.*

kind טוֹב.

kindle יָצַת V, 70.

king מֶלֶךְ 28.

kingdom מְמַלְכָּה 33*b*, מְלָכוּת 37*a*.

knee בָּרֶךְ 28.

know יָדַע 68*f*.

lad נֶגֶר 28*i*.

lamp נֵר.

land (country) אֶרֶץ *f.* 28, artic.

17*d*; (for cultivation) אֲדָמָה 34*b*.

large גָּדוֹל 23.

law, go to נִשְׁפָּט, with אֶת.

leper מְצֻרַע.

lest בִּן 41, 4.

lie (*subst.*) בָּזַב 25, שָׁקַר 28; (*vb.*)

בָּזַב.

lie, l. down שָׁכַב *impf., a.*

life תַּיִם.

lift up רוּם V, 71; (the voice, eye)

נָשָׂא 76*e*.

G. H. I. J. K. L.

M. N. O. P. Q. R.

S. T.

U. V. W.

X. Y. Z.

light, be קל (קלל) 73.
 light up אור V, 71.
 lightning ברק 25.
 like כּ.
 lion אַרְיֵה, אַרְיֵה 30
 little קָטָן 26*d*.
 live חָיָה 76*c*. As the Lord liveth
 חַי יְהוָה 90*b*.
 lodge לִיָּן 72.
 long, how I? עַד מַה־יְעַד מַה־יְעַד.
 longer, no I. עוֹד . . . לֹא.
 longsuffering אֶרְךָ אַפְסוֹם 25*h*.
 look נבט V, 67; רָאָה 74.
 lord אֲדוֹן 23, בַּעַל 28. The Lord
 (Jahweh) יְהוָה 9*b*; אֲדוֹנָי,
preff. 10*c*.
 loud (voice) גָּדוֹל.
 lying: render by a circumlocu-
 tion with gen. of נִשְׁקָר. Cf.
 false.
 maid, maiden נַעֲרָה 35.
 make עָשָׂה 74; (a covenant) כָּרַת.
 man אִישׁ 38, אָדָם; (mankind)
 אָדָם.
 Manasseh מְנַשֶּׁה.
 many רַב *pl.* 26; be, become m.
 רַב (רַבֵּב) 73.
 master בַּעַל 28.
 meal-offering מִנְחָה 35.
 meet, to לָקָחָה.
 memory זְכוֹרֹן 23*d*.
 merciful חַנּוּן; be m. חָנַן 73, *acc.*
pers.
 mercy חַסָּד 28.
 messenger מַלְאָךְ 24*b*.

midst תְּוֹךְ 29*c*; from the m. of
 מִהוּךְ *seq. gen.*; in our m.
 בְּתוֹךְ בְּנֵי.
 might עֵז; כֹּחַ 26*c*.
 month חֹדֶשׁ 28.
 moon יָרֵחַ.
 morning בֹּקֶר 28.
 Moses מֹשֶׁה.
 mother אִם 26.
 mountain הַר 26. Artic. 26*ce*.
 mourn סָפַד.
 mouth פֶּה 38.
 myriad רִבְבָּה 34.
 name שֵׁם 24*f. pl.* וַה.
 near קְרוֹב 23; draw n. קָרַב.
 neighbour שָׁבֵן 25*f*; (companion)
 רֵעַ. Cf.: one.
 night לַיְלָה *m.*
 no (*adj.*) כֹּל . . . לֹא.
 no one, none, nobody אֵינִי *c. genet.*
 (*part.*) 41, 2.
 not לֹא; in prohibitions אַל- 41, 3.
 nought, come to (perish) אָבַד
 66*a*; bring to n. (one's counsel)
 פָּרַד V, 73.
 now עַתָּה.
 number מִסְפָּר 24.
 numerous, *v.* many.
 of מִן 44; (bef. agent=by) לְ.
 offer (sacrifice) עָלָה V, 74.
 oil שֶׁמֶן.
 old זָקֵן 25; be, become o. זָקַן.
 olive זַיִת 29*a*.
 on עַל- 43*a*; כּ.

one (single) אֶחָד 39a; (each) one to the other אֶחָד אֶל־הַרֵעֵהוּ. אִישׁ
 open פָּתַח 65.
 oppress לָחַץ 65e.
 oppressor, enemy צַר 26c.
 ornament תְּשׂוּבָה f. 36g.
 orphan יָתוּם 23.
 other (*adj.*) אַחֵר; (*pron.*) see: one.
 out, out of מִן 44.
 outstretched, *part. pass.* of נָטָה 76d.
 over עַל־ 43a.
 ox (young) פֶּרֶר 29ce.
 palace הַיְרֵבֶל 24.
 part חֶלֶק 28l.
 part (separate) תְּבַדֵּד; (*intrans.*) נִבְדָּד.
 pass, come to (of events foretold) בֹּא 76h; bring to p. בֹּא V.
 path נָהַר 23; תְּהִיבָה 22.
 pay שָׁלַם.
 peace שְׁלוֹמִים 23.
 peculiar: a p. people סְגֻלָּה עַם.
 people עַם 26ce λαός; גֹּיִר 19b ἔθνος.
 perceive בִּין 72.
 perfect שָׁלַם 25f.
 perhaps אֲוִלַּי.
 perish אָבַד 66a.
 pervert (judgement) נָטָה V, 76.
 Pharaoh פַּרְעֹה.
 Philistine פְּלִשְׁתִּי, pl. תַּיִם; genly. without Artic.
 pilgrimage מְגֻרִים.

pitch (tent) נָטָה 76d.
 place (*subst.*) מְקוֹם 23, *pl.* וְה; (*vb.*) הִעֲמִיד.
 plant נָטַע 67 e.f.
 plead one's cause פ' רִיב רִיב 72.
 pleasure תַּפְסֵן 28; take p. תַּפְסֵן 65h, in ב.
 pollute נִטְמָא 75; p. one's self II, VII.
 poor אֲבִיוֹן.
 portion חֶלֶק 28l.
 possession, property סְגֻלָּה. Cf.: peculiar.
 pour, p. out יָצַק, שָׁפַךְ 70.
 praise (*vb.*) הִלֵּל; *pass.* IV; (*subst.*) תְּהִלָּה.
 pray תְּהַלֵּל, to אֶל־, for בְּעֵד; I pray thee, you (*doch*) נָא.
 prayer תְּפִלָּה.
 precious, be קָבַר 68e.
 preserve שָׁמַר.
 priest כֹּהֵן 24.
 prince נְשִׂיא 23a.
 prophesy נָבֵא II, 76e.
 prophet נְבִיא 23b.
 prove בָּחַן.
 pull down הָרַס.
 pursue, רָדַף; p. after אַחֲרָיו ר'.
 pursuer רָדַף *part.*
 queen מְלֻכָּה 35a.
 rain (*subst.*) מָטָר 25; (*vb.trans.*) הִמְטִיר.
 ram אֵיִל 28.
 ransom כֶּפֶר 28.

M.N.O.P.Q.R

S.T

U.V.W.

X.Y.Z

- rebuke יבחה V; *pass.* II, 68.
 recount ספֵּר.
 redeem גָּאַל 65e.
 redeemer גֹּאֵל 24e.
 refuge בְּחֻסָּה 31; take r. חָסָה 75,
 in בָּ.
 refuse מָאַן 65b.
 regard (look) נבט V, 67.
 regard (*æstimare*) חָשַׁב.
 Rehoboam רְחֹבָאָם.
 reign מָלָךְ; V.
 rejoice גִּיל 72.
 rejoicing גִּילָה.
 remember זָכַר.
 remove (change one's dwelling
 place) נָסַע 67f; (put away)
 סוּר V; הִתְרַחֵק.
 reproach תִּרְפָּה 35c.b.
 rest נָח 71.
 return שׁוּב 71.
 Reuben רְאוּבֵן.
 rich עָשִׁיר 23.
 riddle חִידָה 22.
 right (hand, side) יְמִין 23.
 righteous צַדִּיק.
 righteousness צְדָקָה 28a; *suff.* צָ.
 rise, r. up קוּם 71; rise early
 הִשְׁתַּעֵר.
 river נָהָר 25b.
 rock צוּר.
 rod מִטָּה 28, מִטָּה 31.
 roll גָּלַל 73.
 ruins הִתְרַבְּוּת *f.* 35a.
 rule מָשַׁל, over בָּ.
 Sabbath שַׁבָּת *f.* S.-day יוֹם הַשַּׁבָּת.
 safety, in לְבִטָּחָה.
 saints חֲסִיד 23; קְרוֹשׁ 23 *pl.*
 Samaria שְׁמֶרֶון.
 Samson שִׁמְשׁוֹן.
 sanctuary מִקְדָּשׁ 24a.
 satisfied, be שָׂבַע (ē) *c. acc.*;
 satisfy V.
 Saul שְׂאוּל.
 save יָשַׁע V, 68; נָצַל V, 67; מָלַט.
 say אָמַר 66. Saying, לְאָמַר 10c.
 scatter פָּיַן V, 71.
 sea יָם 26.
 season מוֹעֵד 24e; עֵת 26.
 see רָאָה 74.
 seed זֵרַע 28.
 seek בָּקַשׁ 60b.
 seer רֹאֵה, חֹזֵה 31.
 sell מָכַר; *pass.* II.
 send, s. forth שְׁלַח 65, I, III; s.
 over עָבַר 65 V.
 separate הִבְדִּיל.
 serpent נָחַשׁ.
 servant עֶבֶד 28i, עֶבֶד 28.
 serve עָבַד *acc. pers.* 83e.
 set (place) שָׂם 72; הִצִּיב 70; s.
 on fire יָצַח V, 70.
 shadow צֶל 26.
 shame בִּשְׁתָּה *f.*; be put to s. בִּישׁ
 71i, 77.
 sharp שָׁנֵן 23.
 shave (head) גָּזַח 65.
 shed שָׁפַךְ.
 shekel שֶׁקֶל 28.
 shepherd רֹעֵה 31a.
 shield מָגֵן 26 (unchangeable).
 shine אָזַר 71i; make to s. V.

shoe נַעַל 28.
 short, be קָצַר.
 show רָאָה 74 V.
 shut סָגַר.
 sickness חָלִי 30c.
 Sidon צִידוֹן.
 sigh אָנָּחָה 34.
 signet-ring טַבַּעַת 36c.
 silence, keep הִתְחַרְשׂוּ.
 silver כֶּסֶף 28r.
 sin שָׁוָה *m.* 23c, הִטָּאתָ 36e.
 sin, to חָטָא 75, against לְ.
 since (*prep.*) מֵ; (*conj.*) מֵאַזָּ.
 single (one) אֶחָד.
 sinners חַטָּאִים.
 sister אֲחֹתָה 38.
 sit יָשַׁב 68f.
 slave עֶבֶד 28.
 slay הָרַג; (for sacrifice) שָׁחַט 65.
 sleep הָשָׁן 68d.
 small קָטָן 26d; be *s.* קָטַן.
 smite נָחָה V, 76d.
 snare מִוִּקְשׁ 24.
 Sodom סְדוֹם.
 Solomon שְׁלֹמֹה.
 son בֶּן 38.
 son-in-law חָתָן 25.
 sorrow יָגוֹן 23.
 soul נַפְשׁ *f.* 28, *pl.* רוּחַ.
 sow זָרַע 65.
 spare חָמַל 65, *seq.* עָלָה *pers.*
 speak דִּבֶּר, אָמַר 66.
 spear רֶמְחָה 28.
 spirit רוּחַ *f. pl.* רוּחַ.
 spoil בָּזָז 73.
 spy מַרְגֵּל 24.

spy, spy out רָגַל.
 staff מַטֵּה 31; שִׁבְטָה 28.
 stand עָמַד 65, נָצַב 70; take one's
 s. הִתְנַצַּב.
 star כּוֹכָב 24.
 stead, instead הִתְחַת 43b.
 steal גָּנַב; *pass.* IV.
 still עוֹד, *suff.* 40f.
 stone אֶבֶן *f.* 28.
 stool, *v.* foot.
 stranger גֵּר.
 straw הֶבֶן.
 strength עוֹז 26c.
 stretch forth (the hand) שָׁלַח;
 נָחָה 76d (esp. of superior to
 inferior).
 strong חֹזֶק 25.
 suck הִנִּיק 69a; give *s.* V.
 sun שֶׁמֶשׁ *m.* and *f.* 28.
 swear הִשָּׁבַע, by בְּ; make, cause
 to *s.* V.
 swift קָל (קָלִיל) 73.
 sword חֶרֶב 28.
 tabernacle מִשְׁכָּן *m.* 24.
 table, tablet (for writing) לִיחָה *m.*
 pl. רוּחַ.
 take לָקַח 67h; t. off (shoe &c.)
 נָשַׁל 67f.
 talk דִּבֶּר.
 teach לָמַד; teacher, *part.*
 tear (of beast of prey) נָחַר.
 tell (inform) נִגַּד V, 67; (relate)
 סָפַר.
 tent אֹהֶל 28.
 terrible גּוֹרָא

S.T

U.V.W.
X.Y.Z

testimony (law) עֵדוּת *f.* 37*a*.
 than (*compar.*) מִן 82*b*.
 that (*adj.*) הַהוּא 17*c*; (*conj.*) כִּי;
 that . . . not כִּי 41, 4.
 then: in Exx. often used for
 'and' to suggest employment
 of ו *consec.*
 there שָׁם; there is, was: see 'be'.
 thigh רֵגֶל 25*e*.
 things (events) הַבְּרִיָּים.
 this זֶה 16*a*.
 thought מַחְשֶׁבֶת 33.
 threshing floor גֶּרֶן 28*p*.
 throne כִּסֵּא 34*d*.
 thus כֵּן.
 till (*prep.*) עַד.
 till, to עַד.
 time עֵת 26; (=Germ.*mal*, Fr.*fois*)
 פַּעַם *f.* 28. Twice, two times
 שְׁנַיִם.
 to-day הַיּוֹם 17*a*.
 to-morrow מָחָר.
 tongue לְשׁוֹן *f.* 23.
 tooth שֵׁן 26.
 touch נָגַע 67*e.f.*
 transgression פְּשָׁע 28.
 transgressor פֹּשֵׁעַ 24*e*.
 tree עֵץ 24 *f.* (also *coll.*)
 tribe שֵׁבֶט 28.
 trumpet שׁוֹפָר *m.* 24, pl. וַת.
 trust בָּטַח 65, in בָּ.
 tumult הַמְּוֶהָן 23.
 turn back שׁוּב 71.
 twice, *v.* time.
 under תַּחַת 43*b*.

understand בֵּין 72; have, get
 understanding הַשְׂבִּיל
 (Ex. 46).
 unpunished, leave נָקָה III;
 remain u. II, 76*d*.
 unto לְ 45, אֶל- 43*a*; (*usque ad*)
 עַד 43*a*.
 upon עַל- 43*a*.
 upright יָשָׁר 25.
 Uriah אֲוִיָּהּ.
 vain, in לְשׁוֹן (Ex. 44).
 vengeance נִקְמָה 34.
 venison צִיד 29.
 verily: render by *Inf. Abs.* bef.
 finite Verb, 63*d*.
 vessel כֵּל 38.
 vineyard כַּרְם 28.
 virgin בְּהוּלָה 22.
 vision מַחְוֶה 31.
 voice קוֹל *m.*
 vow נָדָר, נָ, *c. suff.* נָ 28*m*.
 wages, *v.* hire.
 wake up יָקַץ 69*a*, 77.
 walk הִתְהַלֵּךְ 22.
 wall חוֹמָה.
 wander נָדָה 71.
 want, to חָסַר 65*h*, *c. Acc.* 83*b*.
 war מִלְחָמָה 36*g*; man of w. 'אִישׁ מ'.
 wash רָחַץ 65.
 watch שָׂמַר.
 water, waters מַיִם 38.
 water, to (give to drink) שָׁקָה
 V, 74, 77.
 way דֶּרֶךְ 28.

- weak חָזַק 31*b*.
 weary one's self, be weary יָגַע 68*d*.
 weep בָּכָה 74.
 weight מִשְׁקָל 24.
 well, do יָטַב 69 V.
 what? מַה 16*e*, *f*. 45*e6*.
 where מַה... אֵשֶׁר; where? אַיִה
suff. 42*f*.
 wherefore, why לָמָּה 45*e6*.
 whether (in an indirect question)
 הֲ 42*a*; whether ... or אִם... הֲ
 42*d*.
 who, which אֲשֶׁר 87.
 who? מִי 16*e*.
 whole כֻּל 26.
 wicked רָשָׁע 25, רָע 26.
 wickedness, do wickedly, *v.* evil.
 wild ox רָאם.
 wilderness מִדְבָּר 24.
 willing, be אָבָה 66*a*, *seq.* לָ. *Inf.*
 84*d*.
 wine יַיִן 29.
 wise, on this: *v.* saying.
 wise (man) חָכָם 25; be w.
 חָכַם 65.
 witness עָד 22.
 with עִם 43*d*, אִת 43*c*.
 within (*prep.*) בְּתוֹכִי *w. suffs.*,
 within me בְּתוֹכִי. *Cf.*: midst.
 wood עֵץ 24*f*, *pl.* pieces of wood;
 (forest) יַעַר 28.
 word דְּבַר 25; אָמַר 280.
 work מְעַשֶׂה, מְעַשָׂה 28.
 wound פָּצַע 28; *suff.* פִּי.
 write כָּתַב.
 Year שָׁנָה *f.* 33, *pl.* יָרֵם.
 youth נַעֲרָה 22.
 Zion צִיּוֹן *f.*

APPENDIX.

Explanatory Notes on Gen. 1—3.

I. 1. **1.** ראשית *f.* beginning. || 2. היתה 74*l.* || 30*d* wasteness, waste. || 3. רחוק *f.* emptiness, 46*a*4. || 4. תהום tumult of waters, the deep. || 5. הורה III hover (of bird hovering over its young Deut. 32, 14). || 6. נאמר 66*a*3. || 7. יחי 76*b.* || 8. יצא 74*g*3. || 9. לאור 17*e.* || 10. קרא 13*a*8.

6. בנהו 29*c.* || 7. יחי 11*g*2. || 8. למים 45*f*β. || 9. נגש 740*ε.* || 10. מעל ק above. || 11. יקוי 74*m.* || 12. ותרצה 74*u**a.* Serê under ט s. 65*b*1. || 13. מים *pl.* not numerical but to indicate extent: "expanse of sea", "ocean". || 14. רבשה the dry land (terra firma).

15. יצא verdure, grass; יצא become green, spring up, V causat. || 16. וזרע V produce seed; יצא 65*d.* || 17. עשה 74*g*β. || 18. אשר יזכו בו || 19. 87*a.* || 20. תהא הארץ to be joined with הארץ 87*a.* || 21. תהא 76*g.* || 22. יחד באלה 86*f.* || 23. יחד Wāw cons. 64*c.* || 24. מועדים fixed, stated times, seasons. || 25. ימים 38. || 26. יצא 71.

27. יצא 39*b.* || 28. יצא 17*h.* || 29. יצא 82*c.* || 30. קטן small. || 31. יצא 67*i.* || 32. יצא 5*d.* || 33. יצא 20. || 34. יצא 83*b.* || 35. יצא 71*b.*

36. יצא sea-monster, whale, αἰετος. || 37. יצא fem. of יצא. || 38. יצא 87*e.* (acc. depending on יצא 83*b*). || 39. יצא 22*k*β. || 40. יצא 74*m.* || 41. יצא 740*γ.* || 42. יצא 76*g.* || 43. יצא 46*a*4. || 44. יצא 20*c*β.

45. יצא 74*v.* || 46. יצא 74*m.* || 47. יצא, after this word יצא appears to have dropped out. || 48. יצא *mas, masculus.* || 49. יצא female, *oppos.* יצא. || 50. יצא 79*i*γ. || 51. יצא 67*i.* || 52. יצא 47*b.* || 53. יצא 87*b.* || 54. יצא 28*g.* || 55. יצא food. || 56. יצא. After יצא supply יצא. || 57. יצא Article sometimes with the adj. only (*e. g.* 41, 26) esp. with ordinal numbers.

II. 1. יצא 64*f.* || 2. יצא 74*s.* || 3. יצא 87*e.* || 4. יצא rest. || 5. יצא 74*k.* || 6. יצא 45*e*β. || 7. יצא, union of two verbs to

express a single idea (§84): wh. he had made as Creator, cf. Ewald §285a. || 4. הוֹלְדוֹת (only *plur. constr.*) generations; hence family history, history. || 5. גִּשְׁחֵה acc., depending on גִּשְׁחֵה. || 5. שִׁיתָ plant. || 5. שָׁבָה הָיְתָה “was not yet”. שׁ is usually joined with the Impf. (47c), even where the reference is to the past, since it contains in itself the idea of incompleteness: 19, 4. 24, 45; in the same way בָּטָרָה 37, 18. || 6. גִּבְעָר 65n.

6. מִיִּם mist. || 7. גִּבְעָרָה 74ga.p. *Addend.* to 47c. The Impf. is also employed to denote such events as happen frequently, and to indicate “use and wont”, or continually recurring actions: G 29, 2 הִשְׁקִי “they were wont to water”; hence, too, when the reference is to lasting events in the sphere of the past: וְאֵל יִרְעָלָה “but a mist went up continually”; G 2, 10 הִשְׁקִי. || 7. וְהִיָּצַר 70. || 7. עָפָר. The material of which anyth. is made appears usually in the *Acc.*: cf. 1 Kgs. 18, 32. || 8. הַיָּמִים 67. || 8. הַיָּמִים 67. || 8. מִן הַמִּזְרָח *n. pr.* || 8. מִן הַמִּזְרָח litly.: “from the East”, i. e. Eastwards, in the E. (cf. Fr. s’approcher de qn.). || 9. הַיָּמִים 72. || 9. הַיָּמִים 65sβ. || 9. הַיָּמִים 65k. || 10. מִן הַיָּמִים 17g. || 10. הַיָּמִים 68f. || 10. מִן הַיָּמִים *acc.* 55b note. || 10. הַיָּמִים 46a4. || 10. הַיָּמִים 74k. || 10. הַיָּמִים s. to v. 6. || 10. הַיָּמִים Wāw cons. || 10. הַיָּמִים 38, “beginnings” (viz: of streams).

11. הַיָּמִים predicate. || 11. הַיָּמִים and הַיָּמִים *nomm. pr.*; so v. 13 הַיָּמִים; v. 14 הַיָּמִים Tigris, הַיָּמִים Assyria, הַיָּמִים Euphrates. || 12. הַיָּמִים 87b. || 12. הַיָּמִים 5d. || 12. הַיָּמִים 9b. || 12. הַיָּמִים Bdellium (an aromatic resinous substance). || 12. הַיָּמִים Onyx?, Beryll?. || 14. הַיָּמִים (only *st. c.*) in front of, before. || 15. הַיָּמִים 85c*. || 15. הַיָּמִים 67h. || 15. הַיָּמִים 71y. || 15. הַיָּמִים 55e; *suffix. objecti* 78a; הַיָּמִים here *fem.*

16. הַיָּמִים 748. || 16. הַיָּמִים 63d. || 16. הַיָּמִים 66a2. || 17. הַיָּמִים 44b. || 17. הַיָּמִים 55e. 65o. || 17. הַיָּמִים (71i). 63d. || 18. הַיָּמִים 76b. || 18. הַיָּמִים 28k. || 19. הַיָּמִים 70. || 19. הַיָּמִים 76h. || 19. הַיָּמִים 74k. || 19. הַיָּמִים 24f. || 19. הַיָּמִים 13bδ.

21. הַיָּמִים 67a. || 21. הַיָּמִים deep sleep. || 21. הַיָּמִים 68d. || 21. הַיָּמִים 25i. || 21. הַיָּמִים 43b. || 22. הַיָּמִים 740γ. || 22. הַיָּמִים 76h; *suff.* 79f2. || 23. הַיָּמִים 17a. || 23. הַיָּמִים (*ed.* Baer), הַיָּמִים 60b. || 24. הַיָּמִים for this reason, therefore. || 24. הַיָּמִים Wāw cons. || 24. הַיָּמִים 38. || 25. הַיָּמִים 26d. || 25. הַיָּמִים 77 (62dγ).

III. 1. הַיָּמִים 82ba; הַיָּמִים wise, cunning. || 1. הַיָּמִים really; הַיָּמִים=הַיָּמִים 42h. || 2. הַיָּמִים Ipf.=we may 47c. || 3. הַיָּמִים 67. || 3. הַיָּמִים 71i; הַיָּמִים

53a.b. || 4. לא־מוֹת 63d. || 5. לִדַע 65eβ. || 64c. וַיִּנְקָחָהּ || 76b. וַיְחַיֶּהוּם || 10c4. כְּפֹאֲלֵהֶם.

6. וַתֵּרָא 74oδ. || תִּאֲוָה desire; here concrete: something to be desired. || לְעֵינֵינוּם 17e. || נִחְמַד part. II of חָמַד (65k) desirable, pleasant. || 67i. וַתִּתֵּן || 7. וַיִּגְדְּעוּ 68f. || הִפְרָה sew together. || 31c. עָלָה || 74m.p. וַיִּמְשְׁאוּ || לָהֶם sibi 79b. || חֲגֹרֶה girdle, apron. || 8. לְרֵגַל הַיּוֹם about the cool of the day=towards evening; לְ cf. G 8, 11, 17, 21. || 86i. וַיִּהְיֶהבָא sing. || עָץ collect. || 9. אִיבָה 42f; suff. בַּה 22ia. || 10. וַיֵּרָא 76g. || אֲנֹכִי 14g. || וַתִּחַבֵּא 65b1.

11. חֲגִיד 67a. || אֲתָה 14c.h. || הַיָּמִין 42a. || אֲשֵׁר . . . חֲמִמִי 87a. || 74eβ. וַיִּזְחַק || לְבִלְתִּי 41, 5. || אֶבֶל- 65o. || 12. נִחַתָּה 67i. || 43d. וַיִּמְדֵר || 13. כִּדְרוֹתָא 42g. || עָשִׂיתָ 74ea. || הַשְׂיֵאֲנִי 76e; *áni* 79e. || 14. כִּי because. || מִכְּלָ- מִן here particularises: of all the beasts thou art the one on which the curse falls. || תִּלְךָ 68i. || רָמִי 38. || 15. אִיבָה enemy. || 72d. וַאֲשֵׁרית || 71. וַיִּשׁוּבָהּ || 83i. וַיִּשׁוּבְךָ רֹאשׁ || 80a. וַתִּשׁוּבְנִי.

16. תִּרְבָּה 74wδ. || אֲרָבָה 74ga. || ἄπ. λεγ. conception. || תִּלְךָ 68f. || 17. בְּעִבּוֹר on account of, for (thy) sake. || 80a; תִּאֲבָלְנָה || כִּי: when followed by כִּי demonstr. with suff. the כִּי of אֶבֶל receives Chatēph-Pathach instead of Š^éwā. || 18. תִּרְדֵר thorns. || תִּצְמִיחַ, Subj. the earth. || לָךְ 45c. || וַאֲכַלְתָּ Wāw cons. 64c. || 19. זַעַת sweat. || תִּאֲבָל 13a8. || תִּשׁוּבָהּ 71. || אֲתָה 14c. || 20. חַיָּה i. e. Life.

21. כְּתִנּוֹת 36f. || עֹר skin. || 79e. וַיִּלְבַּשֵׁם || 22. כְּאֲחֵד 21g. || לְדַעַת 45fa. || וַלְקַחְתָּ Wāw cons. 64c. || 76c; וְ 46a4. || 23. שָׂפָה here: drive out. || מִשָּׁם . . . אֲשֵׁר 87a. || 24. וַיִּגְדְּשׁ 64lβ. 65b1. || בְּקִרְבָם see on G 2, 8. || לִהַט flame. || תִּפְּוֶה VII to turn in every direction. || 55d. || עָץ חַיִּים 21f.

Explanatory Notes on Pss. 1—3.

I. 1. On the Perfects v. 1 (תִּלְךָ &c.), the Impf. (תִּהְיֶה) v. 2 s. 47d. || בְּעִצָּת s. עִצָּה || רִשְׁעִים without artic. 17g2. || תַּנְתָּ pl. tant. sinners. || כִּשְׁבׁ consessus. || 2. כִּי אֵם but (after a negative). || תִּהְיֶה meditate. || וְלִילָה 46a4. || 3. וַיִּהְיֶה Wāw cons. 64a. || שְׂהַל (poet.) plant. || נִבֵּל wither, impf. רִבֵּל. || 4. מִן chaff. || נָדָה, 67, scatter, 80a. || 6. תִּאֲבָר 66a.

Printed by W. Drugulin, Leipzig.

H. Reuther, Publisher, Berlin S.W.

ARABIC GRAMMAR

WITH

PARADIGMS,

LITERATURE, CHRESTOMATHY AND GLOSSARY

BY

DR. A. SOCIN,

PROFESSOR IN THE UNIVERSITY OF TUBINGEN.

8^o. XVI. 294 p. cloth 7s. 6d.

Opinions and Reviews.

The need of a brief handbook for elementary instruction in Arabic has long been felt in England, since the vast amount of matter contained in Prof. Wright's excellent grammar is apt to frighten rather than to encourage a beginner in this difficult branch of linguistic studies.

Dr. Socin of Tübingen, therefore, deserves the sincere thanks of all engaged in Arabic tuition in this country for having recast into a new and more acceptable form the late Prof. Petermann's "Brevis linguae arabicae grammatica" which forms the 4th part of the well-known series of introductory oriental grammars styled "Porta linguarum orientalium."

— — Quite a novel feature is the addition of a series of well-chosen English sentences for translation into Arabic, which will be welcome to Indian Civil Service candidates at least as a stepping-stone to Arabic composition on a larger scale. The general outlines of the grammar have been preserved, but the hand of a judicious reviser is visible almost on every page — — room has been made for a short chapter on syntax, which gives, in the narrow space of 22 pages a clear and intelligible account of Arabic tenses, the government of verb and noun, and simple and compound sentences.

This will no doubt be highly appreciated by the student, and assist him in mastering the contents of such standard grammars as Wright's, Caspari's or De Sacy's.

Athenaeum March 19. 86.

The Grammar is very definite and perspicuous in its statements, and nicely accurate, containing only what is necessary for a beginner, with scarcely any repetitions, though well supplied with illustrative examples. — — The bibliography is well

London: WILLIAMS & NORGATE, 14 Henrietta Street, Covent Garden.
New York: B. WESTERMANN & Co., 383 Broadway.

H. Reuther, Publisher, Berlin S.W.

selected. The chrestomathy is *well arranged* for a beginner, and the glossary *is likewise well done.* — The *excellence of this work is that when it is mastered,* which is easy to a faithful student, the *foundation is laid for rapid and secure advance to proficiency in Arabic.* Prof. Socin has a speaking acquaintance with the language, and has avoided the minor inaccuracies that frequently beset the closet-scholar. Independent June, 25. 1885.

Hebrew Grammar

with Reading book, Exercises, Literature and Vocabularies

by

Hermann L. Strack, D. D., Ph. D.

Professor of Theology in Berlin.

HEBREW GRAMMAR

WITH

EXERCISES LITERATURE AND
VOCABULARY

by

Hermann L. Strack.

Translated from the German

by Archd. R. S. Kennedy.

Second enlarged edition.

8. XVI. 264 p. cloth 5 s.

GRAMMAIRE HÉBRAÏQUE

AVEC

PARADIGMES, EXERCICES
DE LECTURE, CHRESTOMATHIE ET
INDICE BIBLIOGRAPHIQUE

par

Herm. L. Strack.

Traduit de l'allemand par

Ant. F. Baumgartner.

Edition revue et augmentée par l'auteur.

8o. XII. 250 p. sewed 3,6d.

Opinions and Reviews.

Le Muséon, Janvier 1886: La grammaire hébraïque de Mr. Strack, spécialement dans la seconde édition, mérite d'être qualifiée d'excellente; elle donne ce qu'un livre de classe doit fournir pour mériter cette qualification... C'est surtout dans l'exposé du verbe que l'auteur témoigne d'une *connaissance magistrale* et d'une *méthode scientifique*, unie à un système pratique excellent...

Rev. Prof. Aiken (Princeton) in: *The Presbyterian Review*, July 1886. *This little book will be found useful even by advanced Hebrew scholars.*

The American 1886, No. 290: It is yet the best Hebrew Grammar for teaching purposes which has thus far appeared.

London: WILLIAMS & NORGATE, 14 Henrietta Street, Covent Garden.
New York: B. WESTERMANN & Co. 383 Broadway.

H. Reuther, Publisher, Berlin S.W.

The Guardian 1886, Aug. 25: A work which has a high reputation in Germany. It is "the result of many years' experience" in practical teaching.

Rev. Prof. *Kirkpatrick* (Cambridge) in: *The Expositor*, June 1886: Prof. Strack's name is a guarantee of accurate and careful work.

Rev. *Ch. H. H. Wright* (Dublin) in: *Irish Ecclesiastical Gazette*, July 1886: A most valuable synopsis of Hebrew Grammar... *The syntax is peculiarly satisfactory.*

Prof. *Will. Harper* (Yale College) in: *Hebraica*, January 1886: In this work, Dr. Strack has given an indication of the Hebrew learning for which he is so well known, not only in Europe, but also in America. But more than this, he has indicated his ability as a practical teacher. *The book is fresh, vigourous, scientific.*

Dr. *Landauer* (Strasbourg) in: *Deutsche Literaturzeitung* 1886, No. 13, „Hier erkennt man in jedem Paragraphen, dass man es mit einem tüchtig geschulten Hebraisten zu thun hat, und es wäre im Interesse der Theologie-Studierenden lebhaft zu wünschen, dass das Buch auf den Gymnasien allgemein eingeführt würde.“

Prof. *S. R. Driver* (Oxford) in: *The Academy*, Dec. 1883 [1^{re} édit.]: The work is an *eminently practical* one and bears traces throughout of the independent labour, which has been bestowed upon it.

Prof. *Kautzsch* (Tübingen) in: *Theologische Literaturzeitung* 1884, No. 2: „Überall gibt sich gründliche Vertrautheit mit dem Stoff und *reichliche pädagogische Erfahrung* kund.“

Prof. *A. Kolbe* in: *Theologisches Literaturblatt* 1883, No. 38: „Schon der Name des Verfassers lässt etwas Gediogenes erwarten, zumal wissenschaftliche Selbständigkeit, ausgebreitete Gelehrsamkeit und praktische Erfahrung sich bei ihm in glücklichster Weise vereinigen. Dieser Erwartung entspricht die vorliegende Leistung.“

Paradigms to the Hebrew Grammar by HERM. L. STRACK. 8o. 22 p. 6d.

LITTERATURA SYRIACA

without the

Syriac Grammar

by

DR. EBERH. NESTLE.

8o. IV. 66 p. M. 2.—.

London: WILLIAMS & NORGATE, 14 Henrietta Street, Covent Garden.
New York: B. WESTERMANN & Co., 383 Broadway.

H. Reuther, Publisher Berlin S.W.

Just issued:

SYRIAC GRAMMAR

with

Bibliography, Chrestomathy and Glossary

by

Dr. Eberhard Nestle.

Translated from the *second* German edition

by

Arch^d. R. S. Kennedy, B. D.

8o. XVI. 267 p. cloth 8 s. 6 d.

It is an admirable little work, the best probably for beginners, as it contains a short but complete grammar, a reading specimen with analysis, a survey of Syriac literature, a Chrestomathy consisting of the first four chapters of Genesis, and a Glossary containing all the words occurring in the Chrestomathy, and explaining all the difficult forms.

Trübner's Record.

L'éditeur «a refait la grammaire de fond en comble et il l'a mise au courant des travaux qui ont paru sur ce sujet depuis 1881. Elle comprend non seulement les éléments nécessaires à l'étude de la langue, mais aussi un résumé de l'histoire de la grammaire syriaque. La syntaxe, exclue de la première édition, occupe quelques pages, etc. etc.» *R. Duval.*

Dass Nestle's Grammatik *praktisch* ist, beweist der Umstand, dass eine Neuauflage nöthig geworden ist. Sie wird sich in dem neuen Gewande noch grösserer Gunst zu erfreuen haben. *Prof. Fried. Baethgen.*

London: WILLIAMS & NORGATE, 14 Henrietta Street, Covent Garden.
New York: B. WESTERMANN & Co., 383 Broadway.

H. Reuther, Verlagsbuchhandlung in Berlin S.W.

Keilinschriftliche Bibliothek:

Sammlung

von

assyrischen und babylonischen Texten

in

Umschrift und Übersetzung.

In Verbindung mit

Dr. L. Abel, Dr. C. Bezold, Dr. P. Jensen,

Dr. F. E. Peiser, Dr. H. Winckler

herausgegeben

von

Eberhard Schrader.

Das vorstehende Unternehmen ist dazu bestimmt, die seit einer Reihe von Jahren im Bereiche des alten Assyrien und Babylonien gemachten Inschriftenfunde in einer chronologisch und zugleich sachlich geordneten Sammlung in ihren wichtigsten Repräsentanten zu vereinigen und in transcribirtem Text mit gegenüber stehender deutscher Übersetzung vorzulegen. Wird die Wiedergabe des transcribirten Originaltextes den Anforderungen strenger Wissenschaft Genüge zu leisten bestrebt sein, so wird die beigefügte wortgetreue Übersetzung die für die Geschichte so hochwichtigen Inschriftenfunde auch den nicht assyriologisch vorgebildeten Lesern, in erster Linie Historikern und Theologen, aber auch Juristen und Alterthumsfreunden im weitesten Sinne des Worts zugänglich zu machen suchen. Durch sorgfältige literarische Nachweise und die Beifügung sachlicher und sprachlicher Erläuterungen in knappster Form ist für die Orientirung des Lesers auf dem betreffenden Gebiete in entsprechender Weise gesorgt. Bezüglich der bei Auswahl, Transcription und Übersetzung im Einzelnen befolgten Grundsätze verweisen wir auf das Vorwort. Das Zusammenwirken einer Reihe von fachmännischen Gelehrten, an deren Spitze Prof. Dr. Eberh. Schrader in Berlin steht, dürfte dem Werke eine dauernde Bedeutung sichern.

Der erschienene I. Band (XVI, 218 S. gr. 8. Mit 1 Karte M. 9.—) umfasst die historischen Texte des alt-assyrischen Reichs nebst chronologischen Beigaben. Band II der keilinschriftlichen Bibliothek, welcher zum Herbst 1889 erscheinen wird, bringt in Umschrift und Übersetzung, sowie mit den nötigen einleitenden Bemerkungen und sonstigen Erläuterungen versehen, ausgewählte

Inschriften:

Tiglath-Pileser's II. (III.);

Sargon's II.;

Sanherib's;

Asarhaddon's;

Ašurbanipal's; ferner

Inschriften aus der Zeit der Ausgänge des assyrischen Reichs;

Die babylonische Chronik betr. die Zeit seit dem Regierungsantritte Tiglath-Pileser's II. (III.);

Den babylonischen Regenten-Kanon;

Den Kanon des Ptolemäus;

dazu: eine historische Karte des neu-assyrischen Reichs von 745 v. Chr. bis zum Falle Ninivehs.

Die ganze Sammlung ist auf vier, in jährlichen Zwischenräumen erscheinende Bände im Umfange von je ca. 15 Bogen bemessen, jedem Bande historischen Inhalts wird eine erläuternde Karte von Prof. H. Kiepert beigegeben sein. Der Preis eines jeden Bandes wird M. 9.— nicht übersteigen.

Indem wir zur Subscription auf die

Keilinschriftliche Bibliothek

hiermit ergebenst einladen, bemerken wir, dass jede solide Buchhandlung in der Lage ist, den erschienenen I. Band auf Verlangen zur Einsicht vorzulegen.

Berlin, Ostern 1889.

H. Reuther's Verlagsbuchhandlung.

London: WILLIAMS & NORGATE, 14 Henrietta Str., Covent Garden.
New York: B. WESTERMANN & Co. 383 Broadway.



PJ
4567
S813
1889

Strack, Hermann Leberecht
Hebrew grammar 2d enl.
ed.

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
